

ZION'S HERALD.

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THE MAIDEN'S PRAYER.

BY EDWIN D. LOWE.

In her chamber she was kneeling,
Poring o'er a ponderous book;
And the waxen taper flickered
As the storm the casement shook;
And the sacred volume closing,
With her hands upon it laid,
And her longing eyes uprising,
Sweetly said the maiden prayed:
"Father Holy! My Creator!
Unto Thee I humbly kneel;
For Thy blessings, many numbered,
Thou dost know the thanks I feel;
"And I pray that Thou wilt keep me
In Thy watchful care to-night;
Shed Thy light upon the darkness;
Make my morrow fair and bright.
"God! the life which Thou hast given,
Thou, and Thou alone canst save!
Will Thou in Thy goodness spare it!
Give, O give the health I crave.
"Sixteen summers I have numbered,
And the world has seemed so bright;
O my God! Thou wilt not surely
Cast on my young life a blight!
"Teach me how to serve Thee better;
Lead my wayward heart to Thee;
Thou hast promised to repenters
That their "all in all" would be.
"Lord! I know I have been sinful,
Thou, Thou only canst forgive!
In Thy goodness and compassion,
Cleanse my soul, and let me live.
"Yet, O Father! If it add not
To Thy glory that I be,
May I offer up most gladly
That which Thou didst give to me.
"When the silver chord shall loosen,
And the golden bowl shall break,
O pray Thy Father Holy,
This poor soul of mine to take.
"And as to the maiden ended,
Christ looked downward from above;
Bade the raging tempest slumber;
Wreathed the maiden with His love.

HEALTH OF WOMEN.

BY NATHAN ALLEN, M. D.

That good health is one of the most valuable and important of all worldly possessions, requires no argument to prove; and that there is much ill-health among our American women, is generally admitted. It is very evident that the women of the present day cannot endure the hardships or accomplish the work which their mothers and grandmothers did; it is also very evident that our Yankee women cannot begin to go through with the exposures and hard work which the Irish, the English and the German women do.

Much has been said and written upon this subject within a few years; but wherein this change or difference in constitution consists, has not been very definitely pointed out or described. In order to remove an evil, or apply a remedy to a disease, it is very necessary to understand clearly the precise nature and cause of that evil, or disease. It may be well to notice a few physiological points in this particular direction.

Among the conditions indispensable to good health and a strong constitution, is a well-balanced organization. The human body, in its normal or most healthy state, may be compared to a perfect machine, made up of a great variety of parts, each part performing its own work without interfering with the action of others, so that the "wear and tear" will come upon all parts of the machinery alike. The lungs, the heart, the stomach, etc., have each a specific work to do, which require constantly a certain amount of nourishment and the exercise of the muscles and other tissues connected with these organs.

For illustration, in order that the lungs should become fully developed, and receive healthful exercise, the muscles about the chest and the shoulders must be practically and thoroughly exercised. So of the heart, the stomach, and the digestive organs; the muscles directly connected with these organs should not only receive proper training,

but those of the limbs and the whole body should be much exercised. No organ or part of the system can be neglected without more or less injury to other parts; and no person can have a strong constitution, or great power of endurance without strong and well-developed muscles. Such is the law of physiology.

But in order to secure this healthy development, it must be commenced in early life, when the system is in a state of growth, and all the instincts or forces of nature seek activity. If the muscles of the body generally, or of any particular parts are not thus carefully trained and well-developed before the person reaches maturity, there is always found afterward more or less aversion to their exercise, and it is very difficult to produce in adult persons any great change in the size or strength of the muscles. Besides, in order to obtain a full and well-proportioned development of this tissue—which really gives strength and stamina to the constitution—exercise must be systematically taken year after year. A little work or a little play, now and then, will not answer; it requires a great amount and variety of physical exercise, and that continued, too, for many years. It is very important to understand this particular point, as it constitutes one of the most influential causes that has made and is now making such a difference in the health and constitution of our women.

Now, if instead of obtaining a good development of the muscles in early life, the brain and nervous system are constantly called into exercise, the nutrition taken daily into the system goes too much to support this tissue; and it should be borne in mind that brain exercise requires relatively a far greater supply of blood than that of any other tissue of the body. What is the effect of such a course? Suppose this training of the girl is pursued from the age of five to fifteen, or twenty, what is the result but to develop unduly the brain and the nerves, at the expense, more or less, of all other parts of the body?

Has there not been a great change within thirty, forty, or fifty years, in respect to the early training and education of girls? Once, all the housework in New England, with few exceptions, was performed by the mother and daughters—not merely the lighter portions, but all that part which called into most vigorous exercise the muscles of the body—the daughters, too, performing their portion of it, as well as the mother. The work thus required was not light in kind, or small in amount, for they had large families in those days, and not the helps of the present time.

Now, there is no employment, pursuit, or situation whatever in life, which is so well adapted to develop all the muscles in the body as house-work. It comprises a great variety of labor, bringing into harmonious action all parts of the system. This kind of exercise may commence early, when the muscular fibre is supple and growing—may be practiced in a moderate way, systematically, year after year, without injury. As there is a great number of muscles differing in size, connection and use, there must be a great variety of exercise in order to develop all of them properly. It is this systematic exercise of housework, long continued and repeated, over and over, that gives volume and strength to the muscular tissue of woman. At the same time, there are instances where the constitution may have been injured or broken down by too much of this same work; but then these are the exceptions. The fact will hold good, we believe, that the women who enjoy at the present day the best general health, and have good constitutions, are those who have been thoroughly trained in all kinds of domestic labor.

Without dwelling here upon the complaints or diseases more particularly prevalent among our American women, it is a fact—which all medical men will admit—that most of these diseases arise, directly or indirectly, from the want of muscular power. For instance, the weakness, so much complained of, about the back and hips, as well as of the limbs, arise principally from this source. The same may be said in respect to all kinds of debility, and also to some extent to indigestion and habits of costiveness. Certain diseases of the lungs and the heart are very much affected, and may sometimes be brought on, by a want of muscular power. These and other similar facts connected with the weaknesses and ill-health of women, are well-known to physicians.

But the headaches, neuralgias and nervous complaints, so common, arise from another source. Within fifty years or so, there has been a great increase in the nervous temperament, especially in woman. The neglect of physical exercise, particularly in housework—the continued educational pressure on girls from five to eighteen—the excitement and fashions of society, etc., have made a decided change in female organization. While in general culture and

refinement this change has its advantages, intellectually, it is also accompanied with most serious drawbacks in physical health and enjoyment.

In those organs classed under the head of the lymphatic temperament, there has been growing a greater and greater deficiency with our New England women, particularly as compared with what they once possessed, or with the present organization of the Irish, English and German women. Many excellent things have of late been written in respect to the "equality of the sexes," and the "higher education of woman;" but most all this has been done apparently without any respect to her physical organization. A thorough unfolding and application of the great laws of physiology affords the only science or means whereby such important questions can be correctly settled. It may be found that in order for woman to obtain her highest mission of usefulness and happiness, or to make such wives and mothers as the Creator intended, the laws of her nature require good development of some other portions of the body than mere brain and nerve tissue.

THE SCIENTIFIC CAMP-MEETING.

BY REV. E. M'CHESNEY.

What else was it, that gathering of scientists and scientists at Penikese, just under the wing of Martha's Vineyard? The airiness of their arrangements, as well as something about their methods, was certainly suggestive. That scientific school belongs to the family of camp-meetings. Like Josiah Bounderby, it might disown its mother, but its parentage seems quite certain.

That meeting was not a rival to the one at the Vineyard—of course not. And yet we have good reason to judge that the prevailing spirit was hostile to the good the Vineyard represents. Not long since, the Presiding Elder of Penikese did some sad preaching. Prof. Agassiz addressed his audience on this wise: "It is interesting to see how few the sources of knowledge are, and how few investigators have lived. This is largely owing to our wrong education; and I am reverent enough to dare to say it, Christianity has operated against it. It has taught us to believe, and not to investigate. Investigators have been persecuted by it—Galileo, for example; and it is no wonder if some scientific men hate every form of belief. And yet the time must come when they (belief and investigation,) will go hand in hand."

That was quite plain. "Reverent enough to dare to say it!" The Professor appreciates himself. He finds himself, it appears, unusually reverent and courageous. Perhaps we may find something else worth looking at. We find in him an example of that one-sided development which seems to be about the only thing possible in this world, but a thing that still has its dangers. No man is weak enough to disparage Mr. Agassiz' great attainments in his favorite department of study. And yet, how easy for a poor mortal who is held an authority in one department, to fancy himself authoritative in many others. Possibly Mr. Agassiz is not above that mistake. When I wish medical advice, I will not call in a lawyer; if I want legal advice, I will never apply to a clergyman; and when I want instruction concerning religion, that greatest of all subjects of thought, I will not go to the great man of Penikese. He quotes Galileo as a fair illustration of the way Christianity has treated investigators. Here he betrays ignorance of history, or a prejudice more culpable than ignorance. The case of Galileo is merely an example of intolerance, something which no more belongs to Christianity than papal infallibility belongs to it. An intolerance that was once quite universal, but now develops itself most rankly among Roman Catholics and infidels—a bad element in fallen human nature, with which Christianity has not to do, save in the way of warfare.

Prof. Agassiz, further, seems to overlook the obligations physical science owes to the Church. The institutions where the most brilliant and beneficent discoveries of science have been made, were founded by the Church. Some of the most ardent investigators have been men whose strongest sympathies linked them to the Church. Copernicus, who revolutionized astronomy, whose name is never mentioned without calling to mind the grandest of all sciences, was a priest. Roger Bacon, who in the darkness of the middle ages, anticipated many of the brightest revelations of chemistry, was a Franciscan friar. Macaulay lays stress upon the fact, that for centuries the only refuge for learning of all kinds, throughout the civilized world, was furnished by the Church, and the Roman Catholic Church at that. To these things the great scientist pays no heed. He is so absorbed in looking at the light of nature that he cannot pause to carefully study Christ, the great light of the world. And yet he does not

hesitate to pass judgment against that light. This is both unscientific and unsafe.

There will come a time when the mighty scholar must mingle with common clay. Bring into his room then an aquarium; place the treasures of the cabinet all around him; let the rocks, the forests and the sea all be represented there; let all that human investigation has amassed be brought to his side. As his dying eye feebly ranges over the accumulation, where can he spell out the sentence, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The little taper he so carefully trimmed and tended, sends only a sickly ray. Christ is the only light that is sufficient. And alas for the man whose eyes have not been opened to behold the beauty of that light.

The camp-meetings at Penikese and Martha's Vineyard have both ended. From the one have gone home some scores of persons refreshed by contact with nature, knowing a little more about birds, insects, fishes, and plants; and perhaps with less respect for Christ, by whom all things were made, and by whom all things consist. From the other have gone home thousands invigorated and exalted by communion with the Master, and some rejoicing for the first time in the presence of a light greater than the brightness of the sun. Over the great tabernacle has floated during the summer a flag with a crimson cross upon it. Let the cross symbolize be as faithfully exalted at the Vineyard always as this year, and the meeting will not only be safe and strong enough to take care of itself, but also its unruly neighbor at Penikese.

A DAY ON THE GLACIER.

BY REV. J. M. DURRELL.

Ancient glaciers were a race of giants who once clasped the world in their arms, and covered continents with their bosoms. In the deep letters they cut on gneiss and granite, we read their history. Though the immense ice-fields once filling the valleys of the Rhone, Aar, and Rhine have shrunk to fragments of their former greatness, they are yet replete with interest. From what is now being done by them, on a small scale, may be estimated what was also transpiring in the long ago.

What wonder, then, that the heart of a wayfarer should beat high when realizing his approach to the glaciers of Switzerland! What wonder that an irresistible desire should determine him to explore one of these mighty works of God!

A day's tramp in a hot sun, along steep walls of rock by the banks of the foaming Aar, brought us from Meiringen through the gorges of the Grimsel Pass, face to face with the Rhone Glacier. This frozen river, after flowing several miles between the Gelmershorn and Gersthorn on the west, and the Galenstock on the east, falls sixteen hundred feet over a precipice to the valley below. The solid cataclysm broken into those fantastic and beautiful forms known among geologists as "ice-needles." The glacier continues for some half a mile below the fall, where it gives birth to the Rhone, which is said by the ancients to have issued "from the gates of eternal night, at the foot of the pillar of the sun." An artificial grotto, cut in the ice for thirty yards, gives an opportunity for contrasting the dirty, debris-strewn surface with the clear, green color of the interior.

Having engaged a trustworthy guide for the morning, we retired to dream of snow-fields and crevasses. Bright and early in the morning we were on our way, alpenstock in hand, and a good lunch in the wallet. An hour's climb up the side of the Gersthorn, enabled us to strike the lateral moraine above the fall. Over stones varying in size from those of an ounce to such as are measured by tons, picking the way over loose pebbles that rolled from under the foot at every step, we at length placed our feet on solid ice. We were on the glacier. As a halt was here made, to try our alpenstocks, adjust colored glasses for the protection of the eye, and rope ourselves together for the protection of each other, I fell to speculating what might become of a huge rock at the glacier edge of the moraine. As the ice moved down, the rock in all probability would be carried on it, till, some hundreds of years from now, it would reach the fall. Then over it would go, crashing, smashing, and being smashed. A flat piece sealing off, might fall to the foot, and by the melting of the surrounding ice become insulated into a "glacier table" for the admiration of amateur scientists, and finally deposited at the end of the foot, as part of the terminal moraine. Fragments precipitated into some crevasse might find their way to the bottom of the glacier, become ground into powder by its onward motion, taken up by the river, and borne down the stream.

Particles would find lodgment in the bed of Lake Geneva, and contribute in a small way to the filling up of this sea, and its conversion into arable soil, where the farmers of a future age may grow fields of waving grain and yellow corn. Other atoms carried still further, would become incorporated into the soil, yielding the grape clusters of France; while yet other grains might be borne to the Mediterranean, and help in the foundation of new land at the mouth of the Rhone.

"Forward!" Obeying orders, we take up the line of march. Now the guide, with his ice axe, cuts places for his feet, mounts up the glacier, and we follow close in his steps. Yonder a brook of water, generated by the melting snows on the surface, falls over the verge of a rent in the ice, and goes roaring into the abyss. Here a snow bridge over a crevasse. Many of these crevasses are very fine, and vary in width from a dozen inches to as many yards, and in depth from thirty to three and four hundred feet; indeed, in some no bottom is to be seen. There is a wide one, and deep; the brink is a sharp angle, and commands a good view. Lie down, and look within. How clear, beautifully clear are the upper portions of the walls! Further down, they are of a deeper green; darker grow the shades beyond, till in the depths below, blackness seems to bottom the gulf. The longer the eye peers into it, the further can it see, down, down, till a feeling of awe comes over the heart, and we cautiously draw back.

Leaving the ice, we now take to snow that lies upon the glacier to its very summit. The first part of the snow is the most dangerous part of the way; for the yawning gulfs beneath are covered, and the inexperienced may be let through to certain destruction. But the practiced eye of the leader detects from the color of the snow the dangerous places, and tries his snow bridges with his stick. Sometimes turning back for a safe transit, and sometimes finding an easy way over the crust, we push on till three quarters of an hour of noon, when we reach our highest elevation, eight miles from the foot. Though standing in a b'ots wetthrough, and though a strong breeze was blowing from the mountains, laden with snow, vigorous exercise and the clearness of the air renders cold on the one hand, and fatigue on the other, insensible. Then the scene is such as to inspire the dullist. Sublime stillness reigns over these heights. About on every hand, peaks bear on their flanks glaciers which glitter in the sunlight. To the southeast is the St. Gotthard group, and to the southwest is the great central chain of the high "Italian Alps," with the openings of the Simplon Pass, and beyond the pyramid of the grand old Matterhorn.

Like Peter, we vainly would have tarried on the mount, but the snow was growing softer every moment, and submitting to the logic of events, we commenced the descent.

Beside feeling the guide, we were also required to give tribute to the forces presiding over glaciers. We paid without murmuring, deeming a temporary impairing of memory, and peeling of face and hands, trifling gratuities for the pleasure received.

THE SULTAN AT PRAYERS.

Friday is the Turkish Sabbath, and upon that day the Sultan goes to some one of the numerous mosques to say his prayers. This is a ceremony attended with much pomp. The mosque selected during one of the Fridays of General Sherman's visit, was the Bosphorus, on the Pera side. Hearing that General Sherman and party were desirous of witnessing this ceremony, his majesty caused to be placed at their disposal his kiosk, which was near the mosque he proposed visiting—a small house, beautifully furnished, from which he usually witnessed maneuvers of the troops on the parade-ground near by. When the party reached the kiosk they found drawn up in two lines, facing inward, about two thousand infantry and the officers of the imperial household, all in full uniform, awaiting the Sultan's arrival, who was to come from his palace in one of his esquires.

The steps of the mosque were covered with carpet, as was also the landing by the water. At noon a gun gave the signal of the Sultan's departure from the palace, and as the procession approached the ships-of-war in the harbor, they fired salutes, so that the noise of the artillery became deafening, and echoed and re-echoed along the hills of the Bosphorus. First appeared around a turn, a caïque rowed by about twenty oarsmen, in which sat an official, who jumped quickly from the caïque on the landing, and the boat then passed on. This was followed by another in like order, and then came the Sultan, who sat under a handsomely embroidered velvet canopy, surmounted by the crescent. His caïque was rowed by about thirty oarsmen, who were dressed in white clothing, made out of a very

pretty material seen at Constantinople. Their arms were bare from the elbows, as were their legs from the knees. In rowing they rose from their seats in reaching to the stroke, took one step forward, and at the moment of pulling bowed very low, settling into their seats as the stroke became exhausted. The caïques were white, with gilt ornamentation.

As soon as the Sultan's caïque appeared, the troops presented arms, and remained in that position. As he landed the officers of the household all stooped, placing the right hand to the ground, then on their lips, then on the top of their heads—thus indicating that they picked up the dirt. The Sultan was in uniform, and on his breast wore his orders. As he passed by the troops they cheered, and while holding the musket at a present in the left hand, saluted with the right. As the Sultan came near the kiosk he looked up at the windows where were the General and party, and after he had entered the mosque, sent his Lord Chancellor to inquire if they were comfortable. Passing into the mosque, the troops and the attendants awaited him outside. Some of these attendants wore green gold-embroidered liveries, others purple.—From "General Sherman in Europe and the East," by Col. AUDENKID, in Harper's Magazine for September.

SOUTH FRAMINGHAM CAMP-MEETING.

Last year, at the first meeting on these grounds, there was almost constant interruption by the rain. During the year past several very desirable improvements have been made. A few new society tents have been erected, and several cottages have also been built. The most conspicuous improvement lately made, however, is the provision of a magnificent wooden canopy, capable of covering an audience of two thousand people. This canopy is a grand success for public speaking—a perfect whispering gallery.

Glorious weather, wise management and the grace of God conspired to render this meeting a decided success. After about the second day, tokens of the Spirit's presence began to be manifest; all hearts were melted, and the altar was constantly thronged with penitents. On Wednesday, an excellent sermon was preached by Rev. L. Crowell, of Ashland, in which he indicated the fruits of the Holy Ghost which made Barnabas such a "good" man, and so successful as a preacher. The afternoon sermon was by Rev. J. E. C. Sawyer, of Providence, on the words, "If thou art wise thou art wise for thyself," etc., unfolding the doctrine of "The Infinite Value and Significance of Human Individuality."

The morning sermon on Thursday was by Rev. G. W. Mansfield, of Hyde Park, from the text, "Our God is a consuming fire." The afternoon sermon was by Dr. Steele, of Abundance, who expatiated upon the blessedness, power and great glory of having the heart enlarged and filled with all the fullness of God. In the evening W. F. Mallison, of South Boston, unfolded the privileges of believers, and affectionately urged all to rest short of nothing less than the fullest blessing of the Comforter.

Friday, services opened with a sermon by Brother Best, of Natick, in which he earnestly and ably set forth the importance of "saving a soul from death." The afternoon was largely consumed in raising money to pay for the canopy. Some two thirds of the \$4,000 call was subscribed. Brother Rye, who was to have preached, exhorted in his characteristic manner. In the evening, Joshua Gill delivered an apparently off-hand, hortatory, stirring discourse on Abraham's response to the rich man in hell.

The opening sermon on Saturday was by A. W. Mills of Melrose—a superb declaration concerning the Judgment to come, and its lessons. In the afternoon A. A. Wright of Newton, treated the old theme, "Naaman's cure," in a fresh and effective way. On Saturday evening Rev. G. W. Morris, of Watertown, discoursed on the old theme of the new birth, in a unique and original method, and with a freshness and zest seldom met with. A well-known D. D. present said of it that it was the ablest sermon on that subject he ever heard.

Sabbath morning broke calm, clear, and glorious. At an early hour the multitudes began to pour in until between seven and eight thousand people were on the grounds. The very best of order prevailed throughout the day. The first sermon was by N. G. Axtell, of Woonsocket, R. I., on "the exaltation of Christ, the stone rejected by the builders," having become the head of the corner. This sermon was listened to with a profound interest, and gave great satisfaction. In the evening Brother C. H. Hanaford gave a lucid presentation of the evangelical doctrine of Redemption. On Monday morning Brother Furber, of Holliston, preached a plain, forcible, straightforward sermon on David's religious experience,

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Ps. xl. 1-3. In the afternoon the last sermon was preached by Rev. Wm. G. Leonard, in which the speaker cogently enforced the lesson that the Church was to witness effectually for Christ.

In the conduct of the altar work, Dr. Clark, P. E., was most ably seconded by John H. Mansfield, Dr. Tourjee, and Brother Crowell. The conduct of the altar-work here this year was characterized by less of what is artificial or mechanical; evinced less of what might be called the high-pressure principle, save in a purely intellectual and moral sense, than that of almost any other camp-meeting I ever attended. Nor was the great success of this meeting dependent mainly upon the preaching, good as it was; but upon the prayerful activity, both in the tents and under the canopy, of God's people in quietly, faithfully seeking out acquaintances and friends, and leading them forward for prayers. Another noticeable feature of this meeting was the absence of that distinction some make between "justified" and "sanctified," "saved" and "fully saved" believers—in its very nature invidious and hence odious. All God's people, as one man, seemed to be united in seeking the largest possible measure of blessing and usefulness.

This record of the first signally successful camp-meeting on the Framingham grounds would be incomplete without a cordial and emphatic recognition of the great services of such laymen as Messrs. Poland, Noyes and Simpson, but for whose godly zeal, magnanimity and means this camp-meeting enterprise probably would never have been undertaken. The former of these distinguished at once for faith and works; the latter equally at home at watching, fighting or praying; and all these tireless workers, and generous givers in the interest of the kingdom of God, the Christian community owe them no ordinary obligation.

R. H. H.

NEW HAMPSHIRE.

Hedding Camp-meeting commenced Monday, Aug. 25, and closed the 30th. The weather was delightful throughout the meeting. It was estimated that there were 15,000 people in attendance on Thursday. The Association decided to commence the camp-meeting the last Friday evening in August next year, and continue until the following Friday morning, thus dividing the crowd.

The facilities were excellent for receiving and sending the mails, taking care of baggage, boarding the people, and supplying families with provisions. A great many new cottages were erected during the past year, and the prospect is for a large increase the coming year. Several two-story wooden buildings, for the accommodation of societies, appear on the grounds, Rochester and Seabrook inaugurating the movement, followed this season by Newmarket, Dover, Epping, and Chichester. These buildings are excellent chapels, and were dedicated by the ingathering of old pastors, and the usual interesting religious exercises.

Rev. O. H. Jasper, D. D., superintended the interests of the camp-meeting with marked ability. Rev. L. L. Eastman preached the opening sermon, Monday evening, on "Consecration." He was followed, during the meeting, by H. B. Copp, on "The Righteous and the Wicked;" S. E. Kimball, "Never man spoke as this Man;" H. Dorr, "The Judgment;" J. S. Robbins, "Future Everlasting Punishment;" G. W. Ruland, "Salvation by Faith in Christ;" H. L. Kelsey, "God is Love;" O. W. Scott, "Salvation;" A. E. Drew, "Edgemoor the Wise Choice." The preaching was peculiarly adapted to the occasion, and the preachers were blessed in proclaiming the truths they selected.

A very interesting meeting of the Woman's Foreign Missionary Society was held on Thursday and Friday. Rev. Dr. Barrows, of Lawrence presided; Rev. C. U. Dunning, city missionary of Lawrence, was the first speaker. He was followed by Miss Ellen J. Barrows, of Lawrence, who most earnestly pleaded for an increase of sympathy and united effort.

Mrs. Daggett of Boston, was the next speaker, and gave a most interesting account of the origin and formation of the society; its early trials and triumphs; its steady growth and present prosperity.

On Friday at 1 P. M., Rochester tent was completely filled with ladies. A short account of the work done throughout the Conference was given by Mrs. O. W. Scott. Mrs. S. B. Sweetser, of Haverhill, Mass., gave a good report of the Wesley Church Auxiliary, and added some valuable suggestions in regard to bringing young people and children into the work. Mrs. Rev. E. Adams, of Concord, spoke of the social character of their meetings, to which gentlemen are admitted provided they contribute to the cause. Mrs. G. W. Morris, of Bristol, spoke of the discouragement attending the formation of the Bristol Auxiliary, and also of the grand success which crowned the efforts. The sum of \$81.50 was then contributed.

A large temperance meeting was held at the stand Thursday evening in lieu of the regular preaching service. Mr. Francis Murphy, of Maine, spoke on "Real Life," mixing religion and temperance in an eloquent manner.

The exhortations at the altar during the week by Dr. Barrows, C. U. Dunning, H. Montgomery, J. Currier and others, were after the old Methodist fashion, in simplicity and with power.

The prayer-meetings in the large congregation after the sermons and in the tents, were marked with an unusual degree of spiritual power. Believers were quickened and many sinners were converted in these "pleasant places."

To relish your food, work for it; to enjoy raiment, pay for it first; to sleep soundly, take a good conscience to bed with you.

quarrels. Do imitate them, sweet Iuvencus,
This way of life, so smoothly done, and many
of its lines are worthy the most musical,
most melancholy of the poets of our time.
In these days of too much discourse on di-
versities, I affect too much feeling after it, if
happily they would find it, this poet of the
protest love is not out of place, and this
poem might be used as salt to freshen a de-
layed affection. I have seen it in the hands
of Coleridge, are such lines as these:—

"Behold, behold how weak my heart is
grown;
How all the heat of its desire is known!
Fear! beyond price I fear to call mine own!
Where is thy hand to lead me down the
way?"

"Behold, behold how little I may move!
Think in thy heart how terrible is love,
O thou who knowest my soul as God above
Draw me through dreams into the end
of day."

II.

HERALD CALENDAR.

Palmer, Mass., Grove Meeting.	Sept. 9-12
New Portland Camp-meeting.	Sept. 15-20
Dedication of Beane Hall, Kent's Hill, Me.	Oct. 5
BOSTON UNIVERSITY.	
School of Theology opens	Sept. 10
School of Law opens	Oct. 1
School of Medicine opens	Oct. 15
School of Oratory opens	Sept. 15
College of Liberal Arts opens	Sept. 15
College of Music opens	Sept. 15

ZION'S HERALD.

THURSDAY, SEPTEMBER 11, 1873.

THAT LITTLE BOY.

One of the most suggestive and instructive pictures in Dr. Ridgway's admirable "Life of Alfred Cookman," is the touching description of the hour of the new birth within him, and the beginning of his conscious spiritual life. He was a boy then of only ten years of age. His father was the pastor of the Methodist Episcopal Church at Carlisle, the seat of Dickinson College. Rev. George Cookman was popular with all classes in the community, but he drew with a singular fascination the students of the institution to his religious services. Much spiritual interest had been awakened among them. On one occasion many of them bowed at the altar, and no little interest was, naturally, felt in their behalf. It was hardly possible to overestimate the amount of good that might result from the personal consecration of these educated young men to the Master's service. Numbers of them since then, have, without doubt, lived useful lives, and have filled important posts in society and in the Church; but no one of them, as far as we know, has drawn any special attention to himself by the purity and moral power of his life. But in that congregation, quite overlooked, attracting only the peculiar attention of one Christian person at the time, was one little lad, not yet twelve years of age. He did not make himself conspicuous by the position he took, or by any marked demonstration of feeling on his part, but in a distant corner of the church, kneeling alone, he wept and prayed and earnestly cried, "Precious Saviour, Thou art saving others; O, wilt Thou not save me?"

There was one Christian man, who, amid the excitement of the hour, and the intense feeling aroused by the presence of the penitent students, saw the little fellow, and appreciated his situation. He drew near and tenderly laid his hand upon him. It was a pious elder in the Presbyterian Church of Carlisle. With a warm heart and with gentle words, he unfolded to the faith of the weeping boy the simple and wonderful plan by which God saves us, when we trust in Him who died for us, as our Saviour. "I will believe," the sobbing child responded; "I believe; I now believe that Jesus is my Saviour—that He saves me—yes, even now." And faith, in the trusting boy, brought its promised results of peace and love and joy. Many years after, as he returned to this hour, he writes, "I love to think of it now; it fills my heart unutterably full of gratitude, love and joy. Happy day; O, happy day, when Jesus washed my sins away!"

No excitement was occasioned by this tender little scene in the corner of the church. The particular interest of the occasion centered at the altar, where these very promising young men were kneeling. All eyes turned thither, and the burden of the prayers of that occasion was for the salvation of these hopeful students. The fatherly act of the good elder may possibly have been noticed, and the little appealing and tear-bedewed face of the lad may have occasioned a moment's sympathy on the part of a few in his corner of the church; but none save God appreciated all that was involved in the struggles and victories occurring in that lad's heart, except possibly the angels that stand before the Father and do His bidding in watching over little children. They may have had prophetic apprehensions of that new advent of the Lord Jesus in the heart of a child, and filled the courts of heaven with joy as they witnessed it. No event of that evening, however, was so important as the one that occurred in that corner. Of all the young persons that on this night trusted in the Lord Jesus Christ as a personal Saviour, in that house of prayer, there was no one who promised so much to the Church and to the world as that boy of ten years, weeping in the corner.

But no one thought of this—not even the godly "elder" Hamilton, who many years after, hearing the eloquent Cookman preach in the same church, and relate this story of his solitary struggle, when a boy, in a memorable angle of the same building, and of the tender touch of a Christian's hand upon his head, and the loving instructions of his lips, at the close of the service, met him at the altar-rail, with emotions awakened in the bosoms of both that words could not express. Even the very affectionate father of the promising boy did not place too high an estimate upon this one, apparently small, event, in the seemingly weightier interests of that evening's service. But it was nevertheless true, that the great incident of that hour was the spiritual struggle in the heart of Alfred, then just passing out of the first decade of his life.

His religious life for a number of years after, was a true boy's life—fluctuating, buoyant, but gradually developing and strengthening, until Jesus became the undisputed Lord of his being, and reigned supreme over his conquered affections.

These boys are constantly in the corners of the churches. They are very susceptible in their early years. Sermons and affectionate instructions quite readily touch them. These little fellows often weep, without attracting much attention. It is quite easy to draw them to prayer and to the presence of the Lord Jesus. Hundreds of them have sobbed in common sympathy at the children's meetings which have been held during the late services in the groves, and have sung, after prayer and ready trust in the children's Saviour, songs of exulting praise. No great account has been made of their tears or prayers or professions. The number of grown persons that have kneeled at the forest-altars has been counted, and published as an occasion of special thanksgiving, as certainly it is; but the most hopeful work accomplished, if it could be adequately followed up with tender and constant Christian culture, is the answered call upon the susceptible childhood at these gatherings. Now is the hour when the "elder's" hand should rest upon their heads, and kindly counsels be bestowed upon them. A serious injury is done these youthful disciples if they are encouraged to enter upon the divine life, and no further interest is taken to instruct them in the way, pointing out their temptations, establishing them in wholesome religious habits, introducing them into the Master's vineyard, and patiently and prayerfully watching over them for good.

The little fellow weeping in the corner while the pastor preaches, will often become a richer trophy of an earnest ministry, when he is faithfully instructed and led forward in a dutiful life, than the mature men and women who listen quietly and even attentively to his discourses, but whose worldly habits form a constant and almost insurmountable barrier against their obedience to their convictions. If the pastor will not "despise these little ones," but be willing, as such men as Dr. Tyng of New York, and Dr. Newton of Philadelphia, and others almost equally well known, have done, to enter, carefully prepared, this most inviting but much-neglected portion of the minister's field of service, and tenderly gather the lambs for Christ, it is only a question of time, and he will find that the rarest, most cultivated, truest and most faithful and efficient members of his Church have been thus trained from a consecrated childhood to a devoted manhood in Christ.

OLD ORCHARD.

The Martha's Vineyard watering-place grew out of, and around the camp-meeting; but at Old Orchard, the camp-meeting has just been called to sanctify the watering-place. The proprietorship of the grounds at Kennebunk, Me., where the camp-meeting has heretofore been held, having changed hands, the brethren in that vicinity thought it advisable to look up another site. With singular wisdom and good taste, headed by Presiding Elder Luce, they finally ended their journey of observation by lighting upon the unapproachable headlands of Old Orchard beach. The whole stretch of the Atlantic side has no adequate parallel to the deep bay and beach bearing this fruit name. This beach, as smooth as a marble floor, and almost as firm, extending around a great half-circle of ten miles, at low tide 300 feet wide, is the great feature of this watering-place, which has been constantly growing in public popularity, and now has, at and near it, several of the largest and finest hotels in the country.

Just out of sight of these great boarding-houses, enveloped in a fine, vigorous growth of pine and hard-wood trees, is one of the most admirable, deep valleys, encircled on all sides by hills, for camp-meeting purposes, that we have ever visited. Seats rise along the hillsides, while the society tents crown the circling summit. Ten thousand people can be easily accommodated with sittings, while the occupants of the tents can readily hear a full-voiced speaker on the stand. Seats for over four thousand have already been constructed, with a handsome octagonal stand on one side, entirely open, so that the voice of the speaker can reach the audience in its rear. The Association which holds the property has in its control over forty acres, stretching to the beach. This has been divided into cottage lots, and is now nearly all taken up. Another Association, embracing many of the same parties, has concluded the purchase of two hundred additional acres, which are also to be devoted to summer cottage residences. Adjoining this land is a remarkable forest-park, of which they have the refusal. It has been arranged and ornamented with singular rustic taste, by a deceased gentleman, of the name of Bull, who has heretofore passed his summers at the beach. It is admirably laid out, and ornamented with printed mottoes and selections of rural and reverent literature. Altogether this sacred and secular speculation promises to be one of the most attractive and successful of the numerous operations of the kind lately started. One of the trustees of Ocean Grove and also of Sea Cliff, speaks without qualification of the superior beauties of this "enchanted ground."

The Boston and Maine Railroad has co-operated with the Association in the most generous manner. Its trains run through the camp-meeting grounds, by the side of the beach. The managers of the road have subscribed liberally, and offered every facility, by a separate station, providing extra trains, transporting baggage, and granting excursion tickets.

At the beach, one of the best board-

ing-houses, as several of our correspondents have testified, is the St. Cloud, of which a most excellent and intelligent Methodist lady, Mrs. Manson, is the proprietor, and with great dignity and kindness of manner, supervises its management and attends to the comfort of her guests. The grand old waves of the Atlantic sometimes send their spray upon her piazza. The publisher and editor of the HERALD watched a magnificent sunrise (a phenomenon not constantly witnessed by these gentlemen), from the windows as they rested upon their beds in one of the comfortable rooms in this admirable house. Out of the bosom of the sea, having already painted with colors of indescribable brilliancy the whole horizon and deepened the hues of the silent sea beneath, with a glory that we could only gaze upon for a moment, the sun rushed up into the heavens. To only witness that scene, and the distant thunder storm out upon the heavens overhanging the sea, the evening before, was ample compensation for the expense and labor of the visit. The beach here is perfectly safe for bathing in the invigorating surf. There is no under tow, and little children freely and without danger, play with the mighty waves. Mrs. Manson has not yet learned the prices usually charged at such summer hotels. At her truly Christian boarding-house, a family in moderate circumstances will find her terms within their abilities. We heartily recommend her place (unprejudiced by any personal gratuities), to any of our friends seeking the inspiration and quiet of a short sea-side residence. Her house will remain open during the month.

Our correspondent will write an account of the meetings, which have proved interesting and profitable, for our next paper.

EUROPEAN SCHOOLS.

We have heretofore referred to the able paper of Hon. B. G. Northrop, Secretary of the Connecticut Board of Education, upon the education of children in European schools, prepared for the *Christian Union*. This article, fortified by letters from many of the leading educators of the country, with editorial opinions from our foremost journals, and greatly re-enforced by elaborate and decisive letters from Rev. Dr. J. P. Thompson (now for several years a resident in Germany, and we are happy to notice, of late a conspicuous candidate for appointment as Minister to Prussia, upon the announced event of the resignation of Mr. Bancroft), is now published, with other very valuable papers, in a book form, by A. S. Barnes and Co., of New York. We well recollect a little more than a quarter of a century ago, when the personal examinations, by Horace Mann and Dr. Calvin E. Stowe, of the Prussian schools, and their published reports, together with the elaborate papers upon European schools published by Dr. Barnard, of Hartford, awakened great attention, especially in Boston. The indirect criticism of our own school system, embodied in these critical descriptions of foreign systems, excited no little feeling, and some animosity, on the part of Boston school masters at the time. The result, however, of this quickened intelligence, and the whole-some competition excited by the examination of these European modes has been of immense benefit to our New England public schools. The tide of cultivated opinion seems now to be turning. Dr. Northrop, after careful personal inspection, utters the sentiment, which is also in accordance with the lately carefully recorded judgment of President McCosh, of Princeton, and of many other expert educators as presented in the volume to which we have referred above, "that the European school systems have been overpraised." There are features in them that may well be imitated; these were happily stated in the course of lectures delivered by Dr. Northrop before the Lowell Institute last winter, and will be soon published in another volume, entitled, "The schools of Europe, and what we ought to learn from them." Our own schools offer far the best advantages for American children, and are pervaded with better social and moral influences. Young persons carefully taught and graduated at our institutions, having reached suitable maturity of age, and under proper guardianship, are in a much better condition to be profited by the cultivated lecturers and instructors obtained abroad; and if early taught French and German by native teachers at home, will have little difficulty in a very short period of availing themselves of the benefit of the lecture-room, or of private lessons, in any of the languages of modern Europe.

Dr. Northrop has added to his present volume very valuable and convincing papers upon compulsory education—the need of it in this country, and the right of the State to enforce it; upon "Culture and Knowledge," which is an admirable chapter for the study of school instructors, as also is the succeeding section upon "Professional Study." The author also treats at length and clearly upon the question of "Health and Study," and follows this with an eminently reasonable chapter upon "Labor as an Educator;" considering also the very important question of the unfortunate decline of the system of apprenticeships, under the title of "Education and Industrial Arts." An admirable paper on a practical and Christian way to harmonize Capital and Labor, closes this latest valuable contribution to our educational literature.

Communism is the fountain of conformity. Live with Christ, and you will soon grow like Christ.

EDITORIAL CORRESPONDENCE.

When I was last in Boston, some questions were asked by persons of intelligence concerning Brooklyn Methodism, which showed that a letter concisely and accurately describing our churches in this city is needed, and would be read with interest. Brooklyn is called "The City of Churches," because there are more churches, and more attendants on religious services, and more noted ministers in Brooklyn than in other large cities. But why should these things be true of this city? Chiefly because Brooklyn is characteristically a city of residences. There is considerable business done here; but excepting what is done about the wharves, it is, principally, though not wholly, retail; but probably seven-tenths of the people do business in New York. So it may be called a city of residences, therefore churches are more numerous and nearer to each other than in cities which are cities of business and of residences.

But this alone does not explain all the facts. The vast majority of Brooklyn people are of a middle class—neither very poor nor very rich. It is true that there are wards in which poverty, and wretchedness and vice abound, and there are also many men of immense wealth; but at least three-fourths of the population are middle-class people—too well off to live down town in New York, not well enough off to live up town, without going too far away. Many who were in this condition when they came here, are now very wealthy; and many very wealthy persons have been attracted here by the exceeding beauty and salubrity of the city, as well as by its society and the fame of its ministers. Still, it is a middle-class population chiefly. Now, this is the church-going class everywhere. The very rich, as a rule, are not of much value to churches; they are not religious, or they are exclusive. The very poor do not attend in great numbers; they are ignorant, or filthy, or intemperate, or too proud to connect themselves with institutions where, whatever be the professions, the rich and the poor do not stand on a level. So that, excepting the Catholic population, where rich and poor are held alike, the very rich and the very poor do not go to church in any large numbers. But the middle class are intelligent, not exclusive, usually liberal, and generally religiously inclined; and as they predominate here, there are more churches and more church-goers here than elsewhere.

And the competition among churches is sharper than in most places, as the city has a reputation for pulpits. The relation of Methodism to all this is simple and obvious. In the early history of the city it flourished and grew, and at present, as will be seen, it presents a commanding front, and is moving forward in some directions with rapidity and success. In the wealthier parts of the city it does not rival the Presbyterians, Congregationalists, or the Episcopalians. The periodical transfers of ministers from church to church, while they confer great advantages on the denomination as a whole, diminish our relative power in Brooklyn, where churches are known by the name of the pastors. And as our members are not many of them rich, the erection of large churches, the support of expensive music, and the payment of the salaries necessary for the ministers to live comfortably in the parts of the city occupied by their societies, bear more heavily on us than on some of our sister denominations. But while we do not surpass, or even equal the three sects previously mentioned among the wealthy, among the strictly middle class and the upper stratum of the lower, we are surpassed by none. Here follows a description of our churches in Brooklyn:

1. Sands Street. This is a down town church, from which many of the principal members have removed. In the church, which is very old, John Sumnerfield is buried. Hon. Moses U. F. Odell was superintendent of the Sunday-school for many years; and John Cottier, the well-known and highly respected local preacher, is a member of this society. The membership is still large, having at the date of the last report, 485. When the East River bridge is complete, the property, worth at least \$60,000, will be destroyed, and the funds will be at the disposal of the church. The Rev. F. P. Tower, an alumnus of Wesleyan, is the pastor.

2. York Street is also a struggling down town church, reporting 336 members, under the charge of Rev. C. W. Fordham, a rising young minister. This church was once very large, but has been depleted by removals and deaths, while the character of the surrounding population has changed. Its present success is therefore remarkable.

3. The Washington Street Church has a very fine property, worth \$112,000. It has but 210 members, and has been for years declining, owing to removals and the unfortunate proximity of our churches in that locality. In a walk of twenty minutes one could pass five or six of our church edifices. The Rev. J. E. Searles is the pastor, a man whose ministry has generally been attended by revivals.

4. The Johnson Street, sometimes called the Centenary, is about three minutes' walk from the last named church, and has a frame edifice and parsonage, worth about \$23,000. It reports 300 members, and is doing well under the care of Rev. F. C. Hill.

5. The Pacific Street Church has had vicissitudes of growth and decline. It has a property worth \$40,000, and a membership of 170. Its present pastor is the Rev. W. S. Studley, who needs no introduction to New England

Methodists. He is now on the ocean, returning from Europe. During the three months of his absence his place on the Sabbath has been filled by the Rev. Dr. Hurst, the president of the Theological School at Madison.

6. The church in First Place has a property worth, say \$60,000, with 231 members. It is about one mile southwest of the Pacific Street. Dr. A. S. Hunt, worthy the name of model pastor as well as that of Christian gentleman, is for the second term in charge of this society, and builds without show or noise, but for solidity and perpetuity.

7. Warren Street has a fair building, and 200 members. It is encumbered by debt, and has struggled hard for existence. In an unhappy hour it refused, through its leaders, to receive the brother regularly assigned. After some disturbance and delay better counsels prevailed, and the Rev. J. V. Saunders is faithfully earning success.

8. Carroll Park is a flourishing mission, under the care of Dr. L. S. Weed, whose ministry for twenty-five years presents a greater average of genuine success than distinguishes the labors of one minister in a hundred.

9. Eighteenth Street is well out toward Greenwood, and has over 400 members, crowded in a small church. The Rev. L. Simmons, another alumnus of Wesleyan, is the pastor. His energy never tires, his resources are wide, his piety deep, his voice unusually good, and his success never talked of, because everybody takes it for granted.

10. William Street is a struggling mission, doing, however, a good work, under the care of Rev. G. H. Anderson. It reports 100 members.

11. Seventh Avenue is beautifully located near the park. It has 190 members, and has a chapel costing \$80,000. When Dr. Andrews was made bishop, Dr. Joseph Wild, of Canada, was secured. He is a man of striking personal appearance, original in thought, peculiar but impressive in delivery. He has increased the congregation so as to encourage the society very much.

12. Hanson Place is a well-known church, having 638 members. Its pastor is Emory J. Haynes, late of Fall River. Mr. Haynes has attracted marked attention and crowded his church from the day his ministry began. The old edifice, a very good church, was taken down, and a very fine one, capable of holding 1,500 people, is being built on its site. Meantime, Mr. H. has preached on Sabbath evenings in the large church belonging to Dr. Cuyler's society, attracting on every occasion a vast concourse.

Your Mr. Fulton, late of Tremont Temple, is just above him, and Talma five minutes' walk on the other side. When Mr. Fulton gets fairly under way, and Mr. Talma's Tabernacle is done, and the new Hanson Place is finished, if all are filled these will be three of the largest congregations in America.

13. Fleet Street is a fine old church, of nearly 500 members, well situated. Rev. B. M. Adams is completing his sixth year with the people. They love him, respect him, believe in him; and he does them good, and that only, and more abundantly. He is earnest without fanaticism; pious, without cant; pathetic, without weakness; and is a man as well as a minister. Common sense, hard work and true piety account for his success. [Not a word too true. The Lord bless him!—ED. HERALD.]

14. Besides the above, we have in the south of Long Island District four promising young churches. The Janes Church, under W. H. Russell, a clear and original thinker, and a useful man; the Embury, under I. J. Lansing, recently graduated at Wesleyan, whose ministry opens with much promise; the Nostrand Avenue, which has over 200 members and a beautiful site, on which a fine chapel is already built, and is flourishing under the Rev. C. M. Gifford, one of our best preachers; and the Greene Avenue, a new enterprise, under Rev. G. A. Hubbell, whose fidelity always receives its reward. The Nathan Bangs Church, after a feeble life, is taking a new departure, having purchased property on New York Avenue.

In another and concluding letter, I will describe the remaining churches of our order in this city, and touch one or two enterprises which are in contemplation.

J. W. BUCKLEY.

Bishop Haven makes a very lengthy and interesting reply in *The Holston Methodist* to the criticisms of the Southern Methodist Episcopal Church papers upon his pastoral letters from the districts adjoining his episcopal residence. He delivers his usual heavy blows against the spirit of caste as exhibited both at the North and in the South, and prophesies its early and utter destruction through the influence of the gospel. The editor, Rev. R. N. Price, treats this ably-written paper and its author with more than usual consideration; but stoutly differs, with unqualified expressions of reprobation, from many of the positions taken by the Bishop. Evidently we look through different eyes. Mr. Price, who affirms that he was himself a slaveholder, declares that "the Southern slaveholder was the negro's best friend, and the *quondam* slaveholder is now the freedman's best friend, and the latter will find it out by and by." We sincerely hope he may yet prove to be such. This friendliness has been singularly expressed thus far. Our Southern editorial conferees have been greatly disturbed by the Bishop's portrait of the character of Southern men; but the editor of *The Holston Methodist* must feel that he has fair revenge in his picture of New England citizens. Thus he paints them:—

"If Bishop Haven," he says, "can convince Massachusetts of the propriety of amalgamation, we have no objection to seeing her sons come South, and marry our negroes, if they will take them 'to him' and stay there with them and their tawny posterity. If an infusion of negro blood would be of any advantage, in any case it would be in that of the real, live, nasal down-caster. The negro blood would possibly give some color to the white liver, some thickness to the thin lips, some distance between the weasel eyes, some bluntness to the sharp nose, and some enlargement and liberality to the money-lavard soul. At least, if he chooses to try it, he may do so without protest from us. But we are opposed to any corruption of our 'lordly Plantagenet' blood by an infusion from any scrub source—such, for instance, as the odorous Guinea negro."

This might be considered as fully squaring accounts with the Bishop, and giving him the open floor for the next speech.

EDITORIAL PARAGRAPHS.

Appleton's Journal, Sept. 6, has a suggestive article from the pen of N. S. Dodge upon vagrants and vagrancy. We have thus far, with the exception, perhaps, of the city of New York, been able to keep down purely vicious vagrancy and beggary in this country, so that it does not assault the sensibilities of the public with its open display of wretchedness and permanent idleness, as in Southern Europe. The streets are not vacant of brazen-faced frauds, who live upon the false kindness of the tender-hearted pedestrians met by them on the public ways. It is painful to turn aside an appealing face and voice, and the extended hand, particularly if it is the hand of a miserable woman or child. It is better, however, in every case, to look up the home of the applicant, to take time to investigate it, or to send the person to some city missionary who can do this; always, however, placing in the hand of the latter money sufficient to be thus distributed. Some of these male applicants have of late become particularly "brassy." We are quite confident that the individual referred to in the accompanying extract called at our office, and fully sustained the character given him by Mr. Dodge:—

"I was walking through Cambridge Street late of an afternoon last autumn, hurrying home to my family, when I was accosted by a young man, shabbily clad, whose arm was suspended in a sling, and asked for aid. I answered 'No.' He begged me to quicken my pace. He, nevertheless, followed me, repeating his request, and refusing to be satisfied with the constant running negative I received, until I reached the bridge. Then, suddenly darting forward and placing himself squarely *vis-a-vis* in my front, he asked, in perfectly natural but intensely imploring tones:—

"And what am I to do, sir?"

"At the instant I was startled. The bridge over Charles River, as everybody knows, when it leads off from the thoroughfare, leads also off from the crowd. There was no person near us, and had it been night, we should certainly have been unnoticed. The broad daylight and the man's manner, which seemed earnest rather than audacious, reassured me, and I answered:—

"Why do you appeal to me? I do not know you."

"And so every one says," he replied. "I am a carpenter, just discharged from the city hospital with a healed wound caused by a circular saw. It is work I want, but in these rags no boss will employ me. Give me some cast-off clothing, and I will then earn my living like an honest man. Don't deny me, please, for indeed I want to do the right thing."

"I hesitated for a moment, balancing the two motives of prudence and charity, which everybody has done a thousand times, and then said 'follow me.'"

"Arrived home, I supplied him with decent garments, and dismissed him with a single shilling. When you have got work, come and see me, that I may know you to be an honest man."

"I never saw the man at my house again. Expectation, doubtless, do unconsciously, and that to doubt, and doubt faded at last to forgetfulness. The poor mechanic had utterly gone from my mind. It was but another case of the 'forgotten' man, who over which after burial of the dead a man inscribes folio.

"Yesterday, as the Cambridge cars, in the midst of a driving rain, set me down at Quincy Street, a beggar followed me with earnest appeals for alms. Stalking onward under my umbrella, I felt a pang more than persistent denial, he suddenly thrust himself before me, and asked, in a voice which, once heard, could never be forgotten:—

"And what am I to do, sir?"

"I recognized the man instantly. Unfortunately, the recognition was momentary. 'You seemed?' was scarcely out of my mouth when the fellow took to his heels. I learn to-day from the chief of the Boston police that he was a member of a gang of vagrants, and that his consummate skill in begging has made him as well known for several years to the detectives in New York, Albany, and Buffalo, as he is here."

The Pacific Christian Advocate, of August 21, contains a very graphic account of the ascent of Mt. Hood in Oregon, by the editor, Dr. Isaac Dillon, and a small party of ministers and laymen. It cost seven hours of very toilsome, and sometimes quite perilous climbing, but the exultant emotions as they stood upon its crest, fifteen thousand feet above the sea, and looked around upon the vast circle embraced within the limits of their vision, and spread out like a vast map below them, they felt amply rewarded them for their labor; although in view of the dangers they encountered, the considerably resolved "to advise no parties to make the ascent." Their example, however, and their thrilling recital of adventures will be more effectual to draw imitators than their whole-some advice to warn them from the attempt.

They encamped over night near the line of perpetual snow, about four miles up the side of the mountain, and prepared for their further journey. To protect their faces from the intense reflection of the sun upon the shining peak, they blackened them thoroughly with coal, and covered them with a veil; still several of the party suffered indescribable tortures in the eyes for several days after, through the effect of the blinding light. For a little over two miles further up the icy sides of the ascent, the miles sided them; then came the test of personal endurance. Two of the party, startled by the fearful descent of a huge boulder near to them, then, dreading and cramping by them, and fanning them with its wind as it flew by, concluded that "discretion was the better part of valor," and determined to return. At Crater Rock they stopped to warm their feet over a crevasse, from which issued streams of air too hot to be borne by the naked hand. A portion of the way was conquered only by cutting a foothold in the almost perpendicular column of ice.

The crest of the mountain was about the size of a city lot. A large rock, three feet long by two and a half wide and high, forms an appropriate unwholly altar on the very summit. As it never rains here, and the winds prevent the accumulation of snow, adventures have left under smaller stones, upon its surface, tokens of their visit to the chilling height. Three ladies' names, among others, were attached to souvenirs.

The company remained an hour on the summit, half of the time being occupied in a religious service. They sang from the mountain top: "All hail, the power of Jesus' name," and after prayer, Rev. G. W. Lizer, pastor of the Taylor St. Methodist Episcopal

Church, Portland, Oregon, preached a sermon, selecting his text with singular appropriateness from our Lord's Sermon upon the Mount. The gospel probably was never preached at a higher point in this world, except when the angels heralded it from the clouds.

The party started upon their return at 2 o'clock, P. M., and reached their camp at 6.

It is a hopeless and depressing work for the religious press to attempt to keep up with the sad recitals of the daily papers, as to the frauds and defalcations of men in places of trust. The city of Brooklyn is now going through a painful experience. As much money as was stolen from New York by its ring has not, as yet, been discovered, as pilfered from her treasury; but more respectable class of men are revealed as dishonest and untrustworthy. The sudden death of one, Mr. Mills, up to that hour a man of unquestioned moral reputation, has disclosed the criminal acts and lives of several others, very conspicuous, and heretofore accounted wealthy men. One man, Rodman, leaves a beautiful home for a room in the city jail; and another, late Treasurer of Brooklyn, Mr. Sprague, having given up all his large property to meet obligations arising out of the fraudulent use of public money, awaits, in physical infirmity, the further punishment that may be visited upon him. It is to be hoped that we may soon reach the bottom of this miserable condition of things. Directors and trustees are waking up to their duties. These offices will not be, it is to be hoped, considered ornamental hereafter. Young men will find nothing, in the results of the late developments, to encourage a course of daring and immoral speculation. The way of the transgressor is hard; and, as the long run, few but attempt to do the right of wrong doing, fall, personally, to find the Bible, in this instance, to be true.

Whatever criticism may be made, justly or unjustly, upon the theological opinions of Rev. W. H. Murray, upon the sentiments he advances upon the lecture platform, or upon the form in which he elects to take his annual recreation, no one can question his right to speak as an expert upon all that relates to a horse. He is certainly orthodox in his views of the training, and treatment of this noble, but much abused friend and servant of man. He has made him more than a study; it has been a loving life work with him, and almost an absorbing passion. It is, to say the least, an awkward, embarrassing, and not unexpensive taste for a minister to cultivate. It would seem to be too absorbing for one called to so exacting and delicate a profession. It certainly gives opportunity for grief to sincere friends, and a foundation for severe criticism to such as are not specially friendly; but one can examine this fine volume, evidently prepared after long and careful personal observation, the result of much reading, and of correspondence with equally intelligent students of the natural history of the horse, without being impressed that a good and humane service has been rendered. The work will be of great value to professional trainers. We hope it will be read by the men that have the personal care of horses, and especially by those that attend to the defense of honest men. It will be found very interesting and valuable to every one keeping a horse, and will be worth a whole year's work of the Society for the Prevention of Cruelty to Animals, if it is, as it probably will be, widely circulated and read.

The volume, which is a large and very handsomely published octavo of 476 pages, illustrated with cuts of the finest horses in the country, is issued from the press of James R. Osgood & Co., and is entitled "The Perfect Horse." It treats upon the five important topics—how to know him, how to breed him, how to train him, how to shoe him, and how to drive him. It is very appropriately dedicated to President Grant, and warmly introduced by an argument covering the right and propriety of a minister's entering upon such a service, from the pen of Henry Ward Beecher, who drops the reins on the backs of his "four in hand" at the "Twin Mountain House," to perform this fraternal act for a fellow-lover of a horse.

Bishop Haven has his well-known views of the intermingling of races fortified from an unexpected quarter in the letter of a correspondent from Augsburg, Germany. At Baden the writer met the ex-Queen Eugenie, and thus describes her present appearance:—

"She had a commanding face and figure, and altogether the appearance of one accustomed to exercise authority. Her features showed traces—yes, more than traces—of great beauty; and her hair, which was brushed back in a severe and dignified manner, was of a peculiar tender brown which one sees on a half-price chestnut just turned out of its shell. She was dressed in the deepest mourning—an imperial serge heavily trimmed with crape, and the only ornament she wore was a heavy necklace of jet, and a jeweled only. She was in the fullness of life, and of grief also in her face, but there are lines of hope also. She believes in the French people, and in the magic name of Bonaparte. She believes in the Church, and in the education she has given her best thought, her tenderest solicitude. She is now an invalid, broken down by a too active life, and by her recent great troubles. She walks painfully, and is obliged to support herself with a cane. But with her infirmities she is still graceful, still vivacious, still the charming woman that captivated the millions of gallant Frenchmen."

The writer goes on to say:—

"The other day a party of Americans enjoyed the honor of a presentation to the de-throned Empress. She received them with dignity and conversed in current English, speaking excellent English. Her first remark was characteristic of the great interest she still takes in the current of events, and to a naval officer, who was the central figure in the party, she said:—

"When we can make wines at all as well as we can at present, 'tis the very best thing for us. And then follows a long series of questions and answers upon the state of trade and manufactures in France, and the relation of the same to France. The ex-Empress expressed her interest in the negro, and conversed freely on the subject, and to understand the prejudice in America against the negro, and turning to a young southern lady who was of the party, she said, with the most naive candor:—

"Of course not, was the prompt reply. 'Not a *negro*?' 'No, nor a *negro*?' 'Well, I cannot understand it quite,' said the Empress; 'but I suppose it has been a matter of education with you. The Emperor converted to the current of the day, having been an American so long. I think he was quite fond of the race. I remember we had a negro colonel in the household, and he was a very good man. I think the Emperor liked him, and found him very faithful, and so he stayed.'"

W. S. Robinson, esq., better known as "Warrington," has published, through the press of Lee and Shepard, in the form of a thick 16mo pamphlet of 80 pages, a full and authentic account of the "Salary Grab," called, not a pretty word indeed, nor a statement for a pretty act. The statement of facts, but it is a bold and rousing argument, from beginning to end, against the whole movement; and a sharp and sarcastic re-

sponse to the defenses that have been attempted by Senator Carpenter. General Butler and others. It promises to become an important campaign document during the ensuing State elections, and will, without doubt, enjoy a very wide distribution. It is well that the weather is becoming cooler, for it is too lively reading for the heated term. The document, as preserving the incidents and votes of this remarkable legislative self-appraisal and appropriation, is of more than present value.

Some of the correspondents of secular papers, who have visited the summer resorts of Methodists, where their social recreations have culminated in a religious service, with the best intentions, have a singular way of describing the incidents they witness. Thus a writer in the *Transcript*, describing the closing words of the Presiding Elder at Martha's Vineyard, having expressed much interest in the meeting, says, he (the P. E.) "stated that the services had been satisfactory, and fifty had been converted and the foundation laid for more." We hope this latter sentence is, in some sense, true, but we do not exactly understand what it means. Just what that foundation is that has been so effectually laid, will doubtless be revealed.

An unhappy "observer" in the *Christian Union* of September 3, relieves himself of a heavy burden placed upon him by a generous editorial of that paper on "Camp-meeting Time," in which the writer spoke very generously of the liberality of the Methodists, in their terms of admission to membership. The present writer, while, singularly enough, affirming that they are "pious Christians," thinks that of all the graces, the Methodists are lacking in one of them so much as in this very essential one of liberality. There is a spurious form of it indeed, he asserts, which should be called *liberty*, and not liberality, for which they may be considered eminent. With remarkable generosity and spiritual discernment, the conscientious "observer" makes this observation: "This is certain, there is something about the door of their Church—call it *liberty*, if you please—that seems to make the doctrine of 'falling from grace' a necessity of conscience's sake." It is well to see ourselves as some others see us. It is to be hoped that prayer may follow criticism, that "falling from grace" may not be the universal fate of our membership.

We enjoyed a very pleasant visit last week from Dr. Whedon. He has been suffering of late from a malarial fever, but is improving under the stimulating air of our sea coast. He is visiting his son, the pastor of the Lafayette Street Methodist Episcopal Church, Salem. Dr. Whedon draws his incessant labors after him, even while seeking this much needed recreation. In addition to the Quarterly, he is carefully bringing through the press the admirable commentary upon the Old and New Testaments, portions of which he has already sent to warm welcome from the denomination, and the remainder of which is expected with so much interest. The work on the Pentateuch is rapidly advancing.

On our first page we present to our readers a second paper from the pen of Dr. Nathan Allen, of Lowell. He has made the study of the laws of health, especially as they are perilled by our modern and American civilization in the case of women, a protracted and profound study. He has written largely upon vital statistics and physical degeneration, and is esteemed an authority in this country and in Europe upon these topics. He writes calmly and emphatically, for he speaks from personal observation and carefully gathered facts. We commend his able and instructive articles to the careful perusal of our readers.

Prof. S. A. Lattimore, of the University of Rochester, was in the *HERALD* office last week. A stout, but Catholic-spirited Methodist, he is a generous welcome to our Baptist brethren in the Faculty of this vigorous college. Dr. Lattimore has the reputation of being a very able and successful educator. His visit to our city was unfortunate as to time, the vacation period closing all the important educational institutions; but the grateful recognition at the East sends him back, we trust, with invigorated health.

BOSTON SUNDAY-SCHOOL UNION.—The Bible Class meetings at Wesleyan Hall, 36 Broad Street, omitted during the month of August, have been resumed. They are held on Saturday, at 3 o'clock P. M. The lessons, it will be remembered, are in the National Uniform Series, so largely in use in the schools of this city and vicinity. These meetings are of so great interest and profit that it is hoped all superintendents and teachers, who can, will avail themselves of this aid in the study of the Word.

The *National Protestant* is a monthly magazine of 48 pages, opposed to political Romanism in the United States. The September number has an article entitled "The Secret Working of Rome in this Direction." No one should fail to look into these living questions of the day, upon which hangs the very life of the Republic. The *National Protestant* is in its seventeenth volume, and is \$1.75 a year. Address S. M. Kennedy, Editor, Philadelphia, Pa.

THE SOUTH FRAMINGHAM CAMP-MEETING.—We received two letters from respected correspondents, giving details of this meeting—that from Brother R. H. H. getting first into our compositor's hands. We would be glad to publish both these excellent reports, but the pressure on our columns is at this juncture so severe—so much so, that the friends of Framingham will be obliged to look on our first page for the very readable account there furnished them—as also will our friends of the Heding meeting.

Among several important letters received too late for this week, is one from the Maine State Agricultural College, which we shall print, with the others, in our next issue.

The Springfield District Auxiliaries of the Woman's Foreign Missionary Society held a very successful meeting at the Northampton camp-meeting in the Florence Street tent of Springfield. Mrs. Rev. B. R. Meredith, of Springfield, was elected President, and Mrs. L. Newton Bullens, of Chicopee, Secretary. Mrs. Barrows, District Secretary of the society, gave an interesting opening address on China and its religions. Mrs. Rev. D. Richards followed with a touching appeal, urging the ladies to greater activity in the missionary work. Mrs. Meredith spoke on the operations of auxiliaries at the West. A letter was read from Miss Hubbard, the first missionary sent out by the society, when Mrs. Darling and others spoke, earnestly and impressively. Judging from the deep interest manifested by those present, we feel confident that this meeting will result in the formation of many new auxiliaries on the Springfield District. Mrs. L. NEWTON BULLENS, Secretary.

THE MASSACHUSETTS STATE SUNDAY-SCHOOL CONVENTION FOR 1873 will hold its nineteenth annual meeting at Worcester, on Wednesday and Thursday, September 24th and 25th. The Sunday-schools of Worcester extend a most cordial invitation to the Evangelical schools of the State to the hospitality of their homes. The basis of representation is limited to two delegates from each school. It is the earnest wish of the committee that every school be represented; and entertainment will be furnished to all delegates whose names are reported to the committee before September 22. Schools receiving the circular should choose delegates, and forward their names before that date, as they cannot promise entertainment to any not thus reported. Address R. F. Upham, Chairman of Assignment Committee, Lock Box No. 406, Worcester, Mass.

The Convention will meet in Grace Church, Walnut Street, Wednesday morning, September 24th, at 9 o'clock. On Tuesday evening, at 7 o'clock, a preliminary prayer-meeting will be held—the most important of all the meetings—Let delegates make arrangements to be present, come early, and stay through.

Rev. J. H. Vincent of New York, is engaged to assist, and one of the sessions is to be devoted exclusively to Institute work, under his charge.

Most of the railroads have agreed to supply free return tickets at the Convention to all persons going over their roads for the purpose of attending the meetings.

A. B. UNDERWOOD, Chairman.

The third annual temperance meeting at Martha's Vineyard was held this year on the 21st of August, and was one of the most successful ever held in New England. The services commenced at 2, and continued until 5 o'clock P. M.; renewed at 7, and continued until 10 o'clock in the evening. Rev. Dr. Talbot giving strong and positive utterances in his introductory remarks. Addressed by Rev. J. W. Willcutt of Pawtucket, Thompson of Massachusetts, Church and Conant of Providence, Ray of Indiana, and John P. Coles of Boston. The platform was trimmed with mottoes and evergreens, and in the evening the Tabernacle was illuminated with one hundred and fifty Chinese lanterns. It was unanimously voted to hold one there in 1874.

The *Scientific American* for September 13, has a fine illustration of the appearance of the great ball, just ready to start across the Atlantic, with its life-belt on its back, and a cut presenting a section of the interior of the passenger car. The hardy faces of the arduous John Wise, and of the ingenious and able business man and practical seaman, W. H. Donaldson, who is to accompany him, are also given. The Graphic Company, who supply the money of the enterprise, have an eye to business, and offer to carry letters at \$1 per half ounce above the regular postage.

The building just purchased by the Trustees of Boston University for the use of the College of Liberal Arts is undergoing the necessary changes to fit it for its new use. The location is exceedingly favorable to the new department. Wherever Boston is known, Beacon Street is known as the seat of its oldest wealth and culture. Quiet, yet extremely central, easily reached on foot from every depot, adjacent to the Common, almost under the shadow of the State House, close alongside of the Athenaeum, the new college will have a situation of unparalleled advantage. May the first class, to be organized next Wednesday, number scores.

The editor of the *Jerish Messenger* somewhat caustically suggests that "some of the New York rabbis put their heads together, not to form a wooden pavement, but to organize classes for advanced Hebrew instruction. They have not much to do, in comparison with Christian clergymen, but to preach in the Sabbath—little else than to preach in the synagogue once a week. They are not very prolific contributors to the press, or public lecturers, or authors."

The enemies of prohibition had a mass meeting in Faneuil Hall last Thursday, expressing freely their indignation at the unjust and oppressive laws "driving them so mad from their homes." John W. Mahan presided, in his speech blating at "lamp-post law" for those enforcing the prohibitory statutes. Other speakers were concerned for the danger to morality caused by coercion, which "can never make men virtuous," according to Mr. Fitzgerald. The whole affair was inspired by the vigorous and going on against lager and kindred beverages by the constabulary.

The New York Times, which is the excellent and successful religious daily of that city, in its last weekly issue, reports an admirable discourse of Dr. Hurst, President of Drew Theological Seminary, on the approaching session of the Christian Alliance. It was delivered in Dr. Cuyler's Church Brooklyn. His text was Eph. iv. 3, "One Lord, and one faith, one baptism." It was a seasons and eloquent sermon.

We learn, just as we go to press, that the wife of Rev. J. A. Lansing, a member of the New England Conference, died last week, at her father's residence in Rhode Island. We have room for no particulars.

Rev. Stacy W. Hilliard, a member of the Newark Conference, and pastor of the Methodist Episcopal Church at Perth Amboy, died on Sunday last, in the 50th year of his age.

Miss Trafford's new work is to be published as a serial in *Scribner's Monthly*. It is entitled "Katharine Earle." The first chapters will appear in the November number.

The Methodist Church.

MASSACHUSETTS

Martha's Vineyard Camp-meeting.—The week from August 25 to September 1, was one of most delightful weather for all who attended this meeting—the two showery visits affording only a pleasing variety, and the attendance increased until the close, and probably more were present on the Sabbath than ever before. Some who had been thinking that the old fever and power had died out, acknowledged themselves mistaken; and comers from a distance said the half had never been told them concerning the beauty of the place.

The preaching averaged a very high order. Rev. J. Talbot, D. D., the president of the meeting, fully introduced the services by an able presentation of Christ as the power of God overcoming the world. Rev. S. C. Brown, D. D., gave an exceedingly appropriate and practical sermon upon the Work of the Church, from Ps. lxxxvii. 5. Rev. J. Poial, D. D., of Baltimore, showed how effectually we are healed "by His stripes" who "were wounded for our transgressions." Rev. J. F. Sheffield illustrated how crimson guilt might be made white as snow. Rev. W. T. Harlow, taking Luke xxiv. 49, as his text, explained the Baptism of the Holy Ghost. Rev. D. P. Kidder, D. D., very ably expounded 2 Cor. iii. 18. Rev. G. Van Alstyne, of Geneva, N. Y., with telling sen-

tences, set forth obedience as the test of religion, known for the riches of Christ. His was followed by Rev. G. W. Anderson, of East Bridgewater, with a practical exposition of Paul's prayer in Eph. iii. 14-19. Rev. W. Ela enforced Christ's solemn words in John iii. 36. Rev. E. M. Dunham gave a very clear and impressive discourse from "Quench not the Spirit." Rev. J. E. C. Sawyer treated with marked ability and originality the doctrine of the Resurrection. Rev. A. J. Church gave the dark side of the very dark picture of David's prayer, "Gather not my soul with sinners."

The first interruption of service at the stand occurred on Saturday morning, but several texts were filled to hear Rev. Bro. Webster, of Reading, Ct., J. W. Willcutt, E. D. Hall, H. B. Cady, J. D. Butler, C. Young, and A. A. Presbury, who promptly responded to the call of the president. The afternoon being clear, at the stand Rev. J. W. Hamlin, of Boston, dealt heavy blows at liberalism, following out the thought in Rom. vii. 1. A wonderful sermon was given in the evening by Rev. Leonidas Bousier, D. D., of Richmond, Va., from the text, "Why will ye die, O house of Israel?" the preacher showing in graphic and terrible pictures, what death eternal, and demonstrating convincingly that whoever was lost, perished of his own free choice.

The Sabbath-morning love-feast was regarded by many as the most interesting occasion of the kind in the whole history of the camp-meeting. The tide of feeling rose until the end. The venerable Dr. Upham, very vigorous for his years, presided. About 140 testified to joy and peace in the service of Christ and a hope of heavenly bliss. Different nations and denominations were of one experience and feeling.

Rev. John E. Cookman, of New York, added to his numerous friends upon the ground as well as to his reputation, by a very delightful and eloquent description of the fountain of life, and the availability of its waters, from the text in Rev. xiii. 17. The preacher of the afternoon was Rev. Dr. Hall, President of Johnson College, Missouri, whose sermon was upon 2 Kings xiv. 4.

There was some disappointment at the stand rendering the final preaching service at the stand impracticable; but the presiding officers without consultation, announced sundry prayers, who cheerfully went to work; like obedient messengers. Rev. L. B. Bates, who was to preach at the stand, addressed as many as could be packed into the Mathewson Street tent.

Prayer-meetings before the stand closed most of the services. Friends came to the altar and seekers after more grace generally asked the prayers of God's people. Prayer-meetings were held at the stand every morning at 6 o'clock, with excellent attendance, of which Rev. A. A. Presbury had charge.

Rev. W. T. Worth was appointed to the care of a children's meeting daily at 1 o'clock P. M., which soon overflowed the limits of a society tent, and was held at the stand.

A young people's prayer-meeting at 6 o'clock P. M. afforded very precious seasons to a company completely filling the largest tent upon the grounds. It is estimated that there were over fifty conversions. A marked spirituality pervaded all the services, and the benefits of the meetings are by no means yet fully realized.

The officers elected for the year from September 1, 1873, to September 1, 1874 were: President, Rev. Micah J. Talbot, D. D.; Vice-President, Rev. L. B. Bates; Clerk, Rev. G. L. Westgate; Treasurer, Jeremiah Pease. The following were elected directors for three years: Rev. J. W. Willcutt, Rev. W. T. North, Caleb L. Ellis, Robert C. Brown, Wm. H. Phillips, L. Whitney, Jr.

It having been reported that the camp-meeting at Martha's Vineyard was to be abolished, no one having the slightest influence or authority has even entertained such an idea. It was never before so firmly established or so well equipped; it never had so many opportunities for usefulness as it has now. It may be set down as a certainty that the meetings will continue. A race-course, established near the ground, has been a conspicuous failure; it is over himself, by his own confession, a heavy loser; and the authorities of Edgartown, by request of the camp-meeting Association, have revoked his license. There are influences not specially favorable, as there are about every Church; yet no true soldier of Christ proposes therefore to abandon the field. Methodists of New England should rejoice that God, in his providence, has made it possible for this meeting to reach annually with the gospel so many of the people of the world as congregated every year on the beautiful island of Martha's Vineyard.

Sterling Camp-meeting.—From August 25 to August 30 the beautiful weather was an unbroken charm. Not a drop of rain fell till Saturday morning, and then only enough to lay the dust. No rustling leaves made it difficult speaking during a single service at the stand. The attendance was very good from beginning to close. Wednesday and Thursday were crowded gatherings. The best of order prevailed, and ministers worked in harmony with the new presiding elder, Rev. N. Fellows, who has won the confidence of the people by his able manner in which he conducted the meeting.

On Monday evening an impressive and appropriate sermon was preached by Rev. J. G. Bludwell, of Worcester, from John xi. 56, "What think ye?—that He will not come to the feast?" Other brethren preached as follows: A. C. Godfrey, of Clinton, Acts ix. 1-2; W. C. Cheney, of North Brookfield, Ps. xlii. 1; W. F. Blackmer, of Oakdale, Isa. i. 18; P. M. Vinton, of Hudson, 1 Pet. iii. 18; J. H. Mansfield, of Leominster, Acts xxi. 11; A. F. Herick, of Ashburnham, Acts xxvi. 28; C. D. Hills, of Worcester, Acts xii. 18; V. A. Cooper, of Nashua, N. H., Song of Solomon iii. 14; Geo. S. Noyes, of Boston, Prov. vi. 11; Geo. F. Eaton, of Winchester, Judges vii. 25; W. M. Ayres, of Ware, 1 Chron. xxi. 26. The concluding and very appropriate sermon was by the presiding elder, from Num. xiv. 24.

The public prayer-meetings at the stand were, some of them, occasions of unusual interest. A goodly number of seekers were at the altar. Very interesting children's meetings were held, and a class organized, to be called "The Sterling Camp-meeting Children's Class-meeting." Mrs. L. W. Pond presided. The name, age and residence of each member of the class is recorded, and at the end of four years a report is to be made to the presiding elder, or to the nearest friends. Souls were converted at this meeting, believers quickened, and the cause of God advanced. The Sterling association has extended an invitation to the National Camp-meeting Association to hold a meeting on their grounds some time next season.

Wilbraham Academy.—The academy begins its fifth year with nearly 300 students. Dr. Cooke opened his tenth year as Principal August 20th, but was stricken down with fever the next day, and is at present, we trust, in a very low state of health, and praying that he will soon again assume the responsibilities he discharges so well. The work of organization has been completed, and the school is in good running order.

Our corps of instruction is nearly the same as last year. Mrs. Knight, our preceptor, returns to her efficient labors next week. Prof. Boothby in Natural Science is as witty, wise and active as ever, and is worthy of the professor's chair his *alma mater* has been seeking to fill. We are fortunate in keeping him. Miss Morrill in English Literature, as a teacher, is above praise. Prof. Hastings enthusiastically superintends the Music Department, combining uncommon natural talent with a first class training. He is assisted by A. W. Kibbee, a young man of fine promise. Greek and Latin are well cared for in the person of Prof. Parker, a careful and critical scholar, of whose merits we cannot speak too highly. The department of mathematics is in charge of Prof. Phillips, whose education at Middlebury, supplemented by three years in the German universities, has rendered him a competent officer in his department. Commerce and the fine arts look to Prof. Lamb, whose residence of eighteen months in Paris and Florence rendered him extremely popular. Mrs. Prof. Parker, in charge of the art department for some years, will assist him. A line of telegraph connects the boarding-house with the academy buildings, with a battery in each place. Students who go in to business can therefore obtain excellent drill in telegraphy. This is one of the advantages of the commercial department, also under Prof. Lamb. Prof. Carhart gives excellent drill in elocution, and Prof. Duncan conducts the English department, assisted by Miss Mary Hall, an old and well-known student.

Thus equipped we have entered the lists for another year. And it is a grand sight to see the hundreds that hourly pass and repass on their way to recitations. The light of years and the multiplied educational influences gathered here among many nationalities. China, Japan, Cuba, Central America, and nearly every leading nationality in Europe are represented, and their shades of color vary from the clear, clean complexion of the Caucasian to the swarthy African.

The school shows an excellent average of ability, and on the part of the great majority a zeal is already manifested that must produce large fruits. This is the result of example. The teachers are themselves zealous students, conforming to their own rules for acquiring truth, and becoming so imbued with their subjects as not to plod in any merely prescribed course. If the time and the space permitted I should like to speak of the moral and religious influence exerted upon these students. The Wednesday evening prayer-meeting is in the reading-room. There are three class meetings in the school on Saturday evening, in such close proximity as to often remind one of camp-meeting. The Sabbath services are always deeply interesting. Brother Bishop gives us good sermons and is most pleasant and beloved pastor. The Sabbath-school, under Prof. Boothby, is always attractive and profitable.

MAINE.

The Martha's Grove Camp-meeting at Fryburg, Maine, which closed last week, was one of great spiritual interest and power, many old veterans calling it the best they ever attended. About 1000 souls were converted to God, and the Church wonderfully baptized with the Holy Ghost. We trust the fire which has thus been kindled may spread throughout the entire region. There was in attendance a large concourse of people, and the best of order during the entire meeting, not a single disturbance of any kind occurring.

At a meeting of the officers of the Association, for the purpose of settling the bills, the president, Bro. Eben T. Nutter, of Cape Elizabeth, whose heart and purse go hand in hand in every good work, presented the Association with receipted lumber bills to the amount of \$1,000, for which an appropriate vote of thanks was tendered him. Two years ago sister Nutter gave the Association the beautiful grove in which the meetings are now held. May they long live to see the blessed fruits of their generosity.

CONNECTICUT.

Willimantic Camp-meeting.—Our fourteenth meeting closed August 30. The best of order prevailed throughout, and also marked spirituality and power. Scores were converted, many believers quickened and sanctified, and backsliders reclaimed. The preaching was mostly with power and in demonstration of the truth, and by the following preachers in the order named: L. D. Brown, George W. Brewster, S. L. Gray, DeWitt C. House, S. C. Evans, J. H. Sherman, J. Ellis Hawkins, A. J. Church, D. A. Jordan, A. W. Paige, M. Howard, J. Oldham, N. G. Lipsett, R. Meredith, Z. S. Haynes, J. Howson, J. Lovelady and R. Clark.

The weather was unintermittently pleasant throughout the meeting. Children's meetings were held daily with good results. Mrs. Phelps, of Meriden, held several meetings on the subject of holiness, speaking of her own experience, and experienced ministers worked in harmony with the new presiding elder, Rev. N. Fellows, who has won the confidence of the people by his able manner in which he conducted the meeting.

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The public prayer-meetings at the stand were, some of them, occasions of unusual interest. A goodly number of seekers were at the altar. Very interesting children's meetings were held, and a class organized, to be called "The Sterling Camp-meeting Children's Class-meeting." Mrs. L. W. Pond presided. The name, age and residence of each member of the class is recorded, and at the end of four years a report is to be made to the presiding elder, or to the nearest friends. Souls were converted at this meeting, believers quickened, and the cause of God advanced. The Sterling association has extended an invitation to the National Camp-meeting Association to hold a meeting on their grounds some time next season.

RHODE ISLAND.

Newport, R. I.—Rev. J. Gilpin writes us, Sept. 5:—"The Thames Street M. E. Church Society, Rev. Edwin H. Jones, pastor, suffered the loss of their vestry and Sunday-school room by its slipping from its foundation last Sunday evening. Upon careful investigation it cannot be repaired. It is a severe blow to the society, but they have faith, and have voted to build anew. From present indications, they will receive material aid in their efforts by many other denominations, who realize the important Sunday-school work this society has been doing among the poor. Ere long your correspondent hopes to be able to say that a new building takes the place of the one destroyed."

Methodism in Rhode Island.—The comparative condition of our Church in Rhode Island is full of hope. The two Mission Stations in the city of Providence

will soon be self-supporting churches, making seven active churches. The recent repairs on Mathewson and Chestnut Street Churches have greatly improved them, and Trinity is raising funds to render more available her rooms. Power Street will soon present for dedication a beautiful edifice, in a most eligible location.

In Westerly, where a few faithful ones have been struggling for years, meeting in a hired hall, a parsonage has been erected and a new house of worship is partially completed. The vestry is already occupied.

In Woonsocket, Methodism has never had so good a prospect. The late George Lane, although not a member of our Church, made provision in his will whereby their parsonage is now free from debt, leaving a good home for the preacher and a comfortable church edifice.

In Pawtucket the old church stands firm, although she has sent off those two healthy "sons"—Thompson and Embury Churches. Ere long they will have another live filled, for the Methodists of that place mean business.

We now have a Church in Washington Village, and a new circuit is being started, embracing Coventry Centre and Green, in the western part of the State, under the leadership of Rev. John Q. Adams, of South Scituate Mission. In short, while there is nothing to discourage, there is every reason to encourage in the future. The great work of the hour is a fuller consecration to God and his cause.

VERMONT ITEMS.

Prof. H. J. Moore, at the earnest solicitation of friends, will reopen the old Academy at Bakersfield this fall.

Over \$500 have been subscribed to repair our church at Johnson. The congregation and Sunday-school are increasing.

The pastors of the Methodist Episcopal Churches in Lanesville County met at Morrisville, July 15, and organized a Ministerial Association, to meet monthly. The first meeting was held August 19.

The vestry of the Methodist Episcopal Church, Middlebury, is to be repaired and new furnaces put in—the whole expenses to be paid by \$1,000 to 2,000.

The church at Bennington, B. Hawley, D. D., pastor, has just been refrescoed and re-furnished, at an expense of about \$900.

A very successful Sunday-school Convention for Washington County was held at Waterbury, August 26, Prof. J. C. W. Cox, chairman. Steps were taken to re-organize the Washington County Sabbath-school Union Association.

A well has just been dug at the Methodist Episcopal parsonage in Sheldon.

A number of Japanese gentlemen are spending the summer in Middlebury.

Rev. W. H. H. Murray, of Boston, is to deliver the address at the State Agricultural Fair at Rutland in September.

Rev. S. P. Cook is supplying the pulpit of the Congregational Church in Ludlow, where he is residing.

Over \$8,000 have been raised to build a new Congregational Church in Barton.

The minutes of the Congregational Churches of Vermont for 1873, show 108 churches, membership 17,941; 210 ministers (63 pastors and 147 acting pastors), 19,299 scholars in the Sunday-schools, average congregation 19,482, contributions \$41,807, church property \$1,234,305.

The chapel of the State Prison at Windsor has a new and more convenient set of seats, the walls papered, and the windows curtained, with other changes in progress.

Mrs. Eli Hayden, of Sharon, has a penny ring in her garden over 80 years old. She has seen it in blossom seventy consecutive years.

Jan. R. Langdon, esq., of Montpelier, who owned \$800 in the house occupied by Rev. Dr. Lord, has sent the Doctor a deed conveying to him all his right and title in the property.

Washington Correspondence.

This city in summer time is as near to dullness as in the last month of winter it is on the other verge of excitement with politics and society. And yet it is not really, but only comparatively dull. Among the reasons why Washington is no longer dull in the heated term, it now has about 130,000 inhabitants, and the ordinary routine of the daily duties of this multitude would make some stir about our streets. Then, too, this is becoming more and more a central point in business as well as in politics. In former years there was no place so dull, so full of repose, as our great dusty streets, few hotels opening their doors to the transient wayfarer to tarry for a night; whereas now we have almost a score of hotels, and some of our really metropolitan in size and style. Our city has grown wonderfully beautiful, with its fine streets, smoothly paved with wood or asphalt, its abundant green enclosures, its fine buildings, and its magnificent park of some four hundred acres at Soldiers' Home, where one can ride there for miles through the groves, and from its highest elevation you have a view seldom surpassed, with the city spread before you in the night foreground, the wide expanse of the Potomac westward, Arlington Heights standing like a mountain wall, to your left the white dome of the Capitol springing up like a gracious presence or a presiding genius; and beyond, the fort-crowned Maryland hills forming a background, giving in clear relief the outline of house, or spire, or dome; and over all, the summer evenings, the glorious and golden sunlight streams an enchanting atmosphere, and makes us think of fairy-land sights as we look at the wide view of water, hill, forest, city and Capitol.

large edifice architecturally wrong, but will be greatly improved in all its interior arrangements. Brother Cleveland's labors have proved acceptable and very useful, and the people are well united in him.

Wesley Chapel, for so many years our only large church building, still holds its place in the hearts and affections of its old society, and draws full audiences upon all its manifold weekly and Sabbath services. Brother Black's earnestness and zeal in the Master's cause are made manifest in the abundant success of his labors.

The Camp-meeting at the "Washington Grove," during the past week, was very much interfered with by frequent showers; the attendance was quite good, and the services excellent. The ground is about 18 miles from the city, toward Harper's Ferry. It comprises about 265 acres, 100 being well wooded, and is intended to be a summer resort, like Martha's Vineyard, for those who do not care to bear the expense and worry of fashionable society.

The size of the tract and its nearness to the city, its picturesque variety of field and grove, of plain and rolling surface, make it quite sure that it will offer in a short time every possible attraction for the ends designed. These grounds were solemnly dedicated by appropriate religious services on Monday last.

Church Register.

QUARTERLY MEETINGS.

PROVIDENCE DISTRICT—THIRD QUARTER. September.—Providence, Broadway, 20, 21; East Greenwich, Mt. St. Marys, 22; Matine Bridge, 23. October.—Westerly, 1; Woonsocket, 4, 5, 6; East Blackstone, 5, A. M.; Millville, 5, even.; Providence, Trinity, 7; Mansfield, Enamuel, 8; South Scituate, 10, 11; Association, 8, 9; South Scituate, 8, 9; Pawtucket, 2; Phoenix, 23; Washington, 26; Green, 26; Providence, Asbury, 28; Bristol, 29; Mansfield, First Church, 30. November.—Gloucester, 2; Pawtucket, 2; North Rehoboth, 8, 9; North Green, 15, 16, A. M.; East Woonsocket, 16, P. M.; West Thompson, 17; Eastford, 18; Putnam, 18; East Thompson, 17; Providence, Chestnut Street, 22, 23; Attleboro, 20, 21. December.—Pawtucket, First Church, 2; Embury, Providence, Power Street, 6, 7; Mathewson St., 11; Diamond Hill, R. I. M. J. TALBOT, Providence, Sept. 3, 1873.

THE MERRIMACK VALLEY MINISTERIAL ASSOCIATION

will meet at Plymouth, N. H., Monday evening, Sept. 22.

Preaching, Monday evening, by W. H. Jones: Alternates, A. E. Dever, Tuesday evening, O. C. Altemus, B. W. Chase.

ESSAYS: "The Law of the Sabbath," G. N. Bryant, A. R. Hunt; "How Far should Science have a Place in Sermons?" B. W. Chase, J. W. Dearborn; "Marriage and Divorce," S. B. Beebe; "Our Rule of Probation a Wise Regulation?" V. A. Cooper, S. P. Heath; "Necessities and Duties of the Presiding Elder's Office," J. Pike, N. P. Phillips; "Elements of Pulpit Power," H. L. Kelley, W. Eakin; "How can our Members be induced to Attend Class-meetings?" C. W. Taylor; "Fruitful Life and Discipline," E. Smith; "Financial Necessities of our Conference Societies," J. B. Robinson; "Intellectual and Moral Condition of the Freedmen, and our Consequent Obligation to them," E. Adams.

Resolved, That the Church to Seek or Accept Donations from those who Fortunes have been Acquired by Unrighteous Means? A. E. J. W. Merrill, Neg. J. S. Robbins.

WRITTEN SERMONS: M. W. Prince, S. G. Kellogg. EXERCISES: 1 Cor. xv. 31, J. W. Bean; 1 John iii. 9, J. H. Knott; Luke xiv. 9, C. W. Tibbets; 1 Cor. vi. 20, G. Powell; Rom. vi. 23, A. Adams.

We earnestly hope that the brethren will attend, and cordially invite our brethren of other Associations to be present.

M. W. PRINCE, Committee, Plymouth, Sept. 1, 1873.

REDFIELD DISTRICT MINISTERIAL ASSOCIATION

The next meeting of the Association will be at Winthrop, Monday evening, Oct. 13, and continue two days. The first half hour of each session will be appropriated to social worship.

Preaching, Monday evening, by W. H. Jones, Tuesday evening, by R. S. Anderson. The sessions of the day-time will be occupied as follows: 1. Organization of the Association, and Reports of the Presiding Elders of the Districts; 2. Work on their Charges; 2. Analysis of Sermons; each preacher is expected to present a written sketch of his last sermon; 3. Personal Experience in Relation to Entire Sanctification and Call to the Ministry; 4. Essays, to be read at the convention of the Association, and to be open for discussion: (1.) "Is Methodism in our Country Declining in Aggressive Power, and if so, what are the Causes?" L. P. French, W. B. Bell, J. H. Sylvester; (2.) "What Modifications, if any, are Required in the Episcopal Superintendent of the Methodist Episcopal Church?" H. B. Abbott, S. Allen; (3.) "The Pastor in the Sunday-school," P. Jacques; (4.) "Should Women be Ordained to the Office and Work of the Ministry?" E. T. Adams, J. R. Masterson.

Preachers named in the above programme, who cannot attend to their assignment, are requested to provide a substitute.

S. ALLEN, Committee, Winthrop, Sept. 3, 1873.

THE GARDINER DISTRICT MINISTERIAL ASSOCIATION

WHAT THE BLOSSOMS SAID TO ME.

I wandered through the field and wood
For O, so many hours!
Nor stayed my feet, until I found
My apron full of flowers.

At last I sat me down to rest,
And watch the butterflies,
And listen to the gurgling brook,
Till slumber closed my eyes.

I heard a rustling in the flowers,
And with a start awoke;
To my surprise a Lily raised
Her stately head and spoke:

"Forever keep your fair young soul
Unstilled, pure and clean;
Forever score to do a wrong,"
Said spotless Lily Queen.

While I was wishing that I might,
A spray of Ivy spoke:
"Cling unto Him who is thy strength,
As I cling to the oak."

"Be always cheerful and content,
Whatever is your lot;
Be true and faithful to your friends,"
Said sweet Forget-me-not.

The next, a dainty, blue-eyed flower,
Almost too small to see;
"My name is Innocence," she said;
"Will you not be like me?"

The Lily of the Valley spoke
With timid voice and low:
"Be humble, gentle, meek and mild,
For Jesus Christ was so."

"What pointed to the Babe that once
Was found by three wise men?
His mission and his name are mine,"
Said Star of Bethlehem.

I think my life will never be
Through all the coming hours,
For lessons that I learned that day
From these, my best-loved flowers.

When death has dulled my senses to
Their beauty and perfume,
My rest will be more sweet, I think,
If they watch over my tomb.

LEBANON, KY. R. C. G.

THE SUNDAY SCHOOL.

Sunday, Sept. 28.

LESSON XII.—Third Quarter.

Notes on Matthew, Chapter xi. 25-30.

BY L. D. BARROWS, D. D.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labor, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

THE GRACIOUS CALL.

Jesus continued his discourse, after he had rebuked the cities wherein most of His mighty works were done, influenced as they had been by the Pharisees and Scribes, who prided themselves on their great wisdom, but scorned the teachings of John and Jesus as great folly.

Jesus answered, signifies often, not to reply to a question, but to open a discourse, or a new branch of His teachings.

I thank thee, shows the Saviour's hearty approval of the Father's course; because Thou hast hid these things. What things? The spiritual and practical things of His kingdom, known only to those who embrace Christ and His kingdom by faith, or holy trust. The full meaning of Christ's words was not then, nor is it now, understood by unregenerate and vicious men. Their spiritual vision is obscured by the darkness they have chosen, because their deeds are evil. God has hidden these things from none only by His decree, that those who persist in walking in their own darkness, rather than by His light, "which lighteth every man that cometh into the world," shall not see, or understand the things of that spiritual light. These wise and prudent men are only those who claim to be such, while they are really both ignorant and conceited.

Hast revealed them unto babes. God reveals Himself, and His truth, by His works. His word, and His grace; and all may see Him who will open their eyes; all may hear Him who will listen; and all may feel Him who will draw near. Christ informed the Jews, at another time, that these things were hidden from their eyes because they would not come to Him when He called.

All things are delivered unto me, does not signify that Jesus revealed unto Him, but put into his hands as supreme ruler of this spiritual, or hidden kingdom, God is a sovereign; God in Christ, is also a Saviour. Thus He claims to make known—to speak and act for the Father, in a way and with an authority unknown to any other, because His relation to the Father is wholly unique. Prophets and other holy men had been taught and inspired of God, and spoke as He commanded; but the Son spoke of Himself, and on His own authority.

No man knoweth the Son, indicates that there are unexplained and unexplainable mysteries in the character of the Son of God, and His relations to the Father, His law and our race. Great is the mystery of godliness. Says Origen, "no one can know Him who is uncreated. He can be known as a mighty Saviour, but His infinity can be known only by an infinite God." Neither knoweth any man the Father, save the Son. Then the Son is more than man; He knows the Father, infinite, without limit or qualification, which settles the question of His own infinitude. How can an inferior know and understand a superior, except parts of his nature, so manifest in his works and ways? In which sense alone the Godhead is revealed to whomsoever the Son will reveal Him. The angels veil their faces in awe before Him, and as yet know but little of Him. He will be better and better known in all the boundless future. The fullest and most perfect revelation of God is in Christ, where not only His natural but His moral attributes are seen more or less clearly—far more so than in nature. And the Son will reveal Him to all who will accept the revelation, come to the light, and walk in the light; and then shall they know, if they follow on to know the Lord. John came for a witness, to bear witness of the light, that all men through Him might believe. Such is the will of Him who is the light of the world.

Come unto me, implies, says Dr. Clark, "in the new covenant, simply believing in Christ, and becoming His disciple." Having denounced the self-righteous and scornfully impenitent, and having shown His undoubted authority to do so, Jesus now turns and addresses an entirely different class of hearers. In this, too, He shows a well sustained authority. His pronounced woes upon the doomed cities; His exclusive perfect knowledge of the Father; and His solitary power to reveal Him to mankind, required no more of the Godhead power than is involved in the tender words now sweetly flowing from His lips. Who, and what, is He, that He should call all men unto Him—the worn, weary and oppressed—with an unqualified promise, "I will give you rest?" Such promises, from anything short of Omnipotence, are solemn and heartless mockery. How sweeping the call—come

unto me, all ye—showing just to whom He would reveal the Father—all the sin-burdened souls of earth. Ask the millions living, and consult the records of the millions dead, if one has ever "come" to Him in a gospel sense, and been repulsed, or failed of His promised rest. Had this glorious gospel paragraph been left out of Christianity, what could have been its substitute?

It has been said, Jesus was moved to utter these gracious words from the view He had of the Jews, then and there laden with the burdensome rites of the Mosaic institutions, rendered still more oppressive by the additions imposed by the Scribes and Pharisees, accused by our Lord, in another place, of blinding heavy burdens on men's shoulders. Possibly, but equally, was He moved by the wider and more appalling view of a world of sinners and sufferers, with ignorance, guilt, shame, and sorrow—a world of unrest. And in the call, and in the promise, "all ye" are included! Thanks to God! "Come," then, "all ye."

Take My yoke, is the way to come—the way to do it—the way to receive it. The yoke is an emblem of obligation, growing out of relation. The sturdy and noble ox, with his fellow, submits to his yoke as the method of his patient duty, and thus earns his character and demonstrates his worth; but, "unaccustomed to the yoke," he is of no account. We belong to Christ; He hath bought us with a price the most precious and exalted known in earth or heaven—His own blood. We owe Him service; but in that service He has the most tender care of us, and we find that by His side labor is rest and pain is sweet, when they come to us for His precious sake.

My yoke is easy, shows us that the whole catalogue of our obligations and duties to Christ, are rational, easy, and agreeable. They overtax none of our energies, make no unreasonable demand on our time, and lead to no unhappy results. All these duties, like those of natural affection, become the highest and purest delight of the soul. How easy and pleasant are Christian duties with the loving discipline. Those who learn of Him imbibed His meekness and loving obedience, and soon are able to say as He said: "My meat and My drink is to do the will of My Father." Then the yoke and the burden become in the Christian life a paradox—so easy and so light, we must find another name for them. But refuse His yoke and burden, and we must bear our own in hopeless bondage.

Berean Lesson, Sept. 28.

Seed Thoughts.

(Supplementary.)

1. How had God hid these things from the wise and prudent?

2. What are the things thus spoken of?

3. What is meant by wise and prudent?

4. What is the meaning of revealed them unto babes?

5. In what sense were all things delivered unto Christ by the Father?

6. How is it that no man knoweth the Son?

7. Why can no man know the Father, except as the Son reveals Him?

8. What does this show respecting Christ?

9. Why can no created being fully know God?

10. Where is the fullest and most perfect revelation of God to man?

11. What is implied in coming unto me?

12. Any evidence here of Christ's divinity?

13. What labor and heavy burdens are referred to here?

14. What is meant by the yoke of Christ?

15. Why is it easy, and his burden light?

16. What results when we attempt to escape from Christ's yoke?

THE FAMILY.

LEFT ALONE AT EIGHTY.

BY ALICE ROBBINS.

What do you say, dear breakfast? Somehow I've slept too late!

And don't know what to say. Go tell them not to wait; I'll dress as quick as ever I can; My old hands tremble so, And Polly, who used to help, dear heart! Lies 'tender side of the door.

Put up the old pipe, deary, I couldn't smoke to-day; I'm sort of dazed and frightened, And don't know what to say. It's lonesome in the house, here, And lonesome out of door; I never knew what lonesome meant In all my life before.

The bees go humming the whole day long, And the first of June has blown, And I am eighty, dear Lord, to-day— Too old to be left alone! O, heart of love! so still and cold! O, precious lip! so white!

For the first day in sixty years, You were out of my reach last night. You've cut the flower? You are very kind. She rooted it last May. It was only a tiny, dear little rose, And there the stem away; But she, sweet, thrifty soul, bent down And plucked it where she stood!

I know there's flowers are living," she said, "Asleep in this bit of wood."

I can't rest, deary—I cannot rest; Let the old man have his will, And wander from porch to garden-post, And wander long for a sight of the gate She has just left ajar for me.

The house is so deathly still; So used to each other, you see, Sixty years, and so wise and so good, She made me a better man From the moment I kissed her fair young face.

And our lover's life began. And seven fine boys she has given me, And out of the seven, not one But the noblest father in all the land Would be proud to call his son.

O, well, dear Lord, I'll be patient, But I feel sore broken up; At eighty years, it's an awesome thing To drink such a bitter cup. I know there's Joseph and John and Hal, And four good men beside; But a hundred sons couldn't be to me Like the woman I made my bride.

My little Polly! so bright and fair! So winsome and good and sweet! She had roses twined in her sunny hair, White shoes on her dainty feet; And I held her hand—was it yesterday That we stood up to wed?

And—no, I remember, on eighty to-day, And my dear wife, Polly, is dead.

THE LITTLE CAMP.

BY SUSAN WARNER.

CHAPTER IX.

[Continued.]

"You have to do without servants?"

"Yes. While we are here."

"How do you like it?"

"I like it," said Josie. "We make a play of it."

"Ah! that makes a difference, no doubt. You would not like it in sober earnest?"

"I should think not! We never do anything in sober earnest. We don't do anything, in fact, earnest."

"It is very delightful to do nothing," said the gentleman; "but one sometimes gets tired of it. I don't know how it may be with you, but I do. I got so tired of it to-day, that I thought I would climb the mountain; and that gave me a good deal to do, I found. But do you tell me you are lost?"

"We were out picking huckleberries," said Esther; "and the bushes are so thick, we couldn't see which way we went; and when we came out here, we found we were quite in another part of the mountain from where our tent is."

"And you don't know how to find the way back?"

"No, sir."

"It is two o'clock," said the gentleman, looking at his watch. "I am hungry; are not you?"

"We eat a good many huckleberries," said Esther, doubtfully. "Maggie thought she could live on them."

"Which is Maggie? The owner of these blue eyes which have just got so wide open? I thought so. Maggie, don't you agree with me, that one cannot live on huckleberries?"

He was bringing a little knapsack in front of him as he spoke, and taking out of it sundry parcels in white paper. Maggie looked and said nothing.

"Do you think people could live on huckleberries?" asked the stranger, smiling.

"Not just on huckleberries; unless one had plenty of 'em, and plenty of milk," said Maggie. "And we haven't any huckleberry pudding."

"Huckleberry pudding? No, that is a dainty we could not hope for just here. But my mother was afraid I should not find huckleberries enough for my needs; and so she put up some other provisions; and as we are companions in want, I hope you'll permit me to share with you."

"O, thank you, sir!" said Esther; "but we shall have dinner at home by and by."

"I hope you will; but this is not dinner, you know; it is only a luncheon. And I have enough for us all."

So saying, he offered his packet of sandwiches round the circle, with such pleasant grace that the children found it, or the sandwiches irresistible. Presently they were all feeling the refreshment that comes from bread and meat; eyes brightened, and tongues were loosed. The stranger received various details of the children's two days on the mountain; and then pulled out of his knapsack a peach spiced. The two elder would have refused them, but their friend would not be refused.

"Do you think you can help us find our way home, sir?" asked Maggie, midway through her peach.

"O, Maggie! may be the gentleman don't wish to go that way."

"Which way is it?" said he. "I want to go every way; all over the top of the mountain."

"It is just on the other side, I think," said Esther.

"The other side of what?"

"Of all these huckleberry bushes. They cover the whole top of the hill."

"Your tent and camp are on the top of the hill, then?"

"O yes. We got lost among the bushes, and didn't know which way we went. I suppose we turned and turned."

"Well, let us consider. What do you see from the camp? Anything of all the country we look out upon here?"

"Not a bit," said they all.

"We see up the river," said Esther. "And we look out away over Butter-milk county—far off, to the very edge."

"The edge of the county?" asked the stranger, laughing. "I think we can find our way then—when you are all ready."

They jumped up at that, declaring themselves quite ready. "For I am afraid," Maggie added, "that aunt Patty would begin to be worried about us. It isn't time for uncle Eden to be home yet, I guess."

They began to struggle through the huckleberry thicket again. But this time the young stranger went ahead and did all the rough work; the children followed close in line after his footsteps, in the way he opened. Even so, it was slow getting along and tiresome; so that a joyful shout from one of the young ones, in the midst of the thicket, called for explanation.

"Do you see?" cried Esther, pointing—there's our signal! Do you see that little white flag? Aunt Patty has guessed we were lost, and has that put up."

"Over there!" said the gentleman. "Then your camp is quite on the river brow of the hill. I was striking too far inland."

They altered their course and steered straight for the flag; however they had a good half hour's stiff walking before they reached it. Great was the glee of the children then; who poured out in one breath their troubles and their deliverance, their welcome of Miss Eldon, and the introduction of their benefactor; whose name they did not know. He gave it himself now, as Mr. Saulmain. Fenton looked on in much astonishment, seeing that his aunt made him very welcome, and begged him to stay and dine with them; and that Maggie and Esther behaved as if he were an old friend. And when Mr. Saulmain took his leave, saying that he was afraid he could not find his way down the mountain in the dark, Fenton broke out.

"I'm willing to have him go, for my part. You don't know anything about him, Esther and Maggie."

"He is very kind to us," said Josie. "He is a very well-bred person," said Mrs. Ponsonby; "and certainly very kind."

He hadn't done any very great things," said Fenton. "I'll tell you what, aunt Patty, if he had stayed, we should have had a job to get dinner enough."

The laughter which this speech drew forth from Mrs. Ponsonby and Miss Eldon, somewhat discomfited the speaker.

"I tell you what," he said, coloring, "it's nothing to laugh at, to clean fish for seven people!"

"We haven't got any fish to clean," Fenton, said Esther, joining the laugh. "Uncle Eden will bring plenty with him; you'll see," said Fenton, sulkily. "And I shall have the cleaning of 'em."

"Part of the eating, too, acknowledge, my boy," said Mrs. Ponsonby. "And Esther cooks them."

"So would I like to cook them," said Fenton. "Who wouldn't? That's fun." "I wished he had stayed," said Maggie, "for I like him very much. Aunt Patty, I think he was a sort of an angel."

But the laughter now turned on Maggie, and so heartily, that she shut up her little mouth, and did not explain herself further. Then all waited for Mr. Murray's coming. The sun was getting far down; the heat had abated; the lights and shades over the lower country were becoming lovely. Miss Eldon declared it was the first bit of real refreshment she had had for a week. They sat on the moss, looking and enjoying and softly talking, all the party being rather tired; till in the stillness they heard the sound of approaching footsteps over the crisp moss and dry leaves. Then there was a stir.

CHAPTER X.

Fenton ran to meet his uncle, and presently ran back displaying a basket of fish. Esther and Josie hurried to make the fire.

"Didn't I tell you so?" exclaimed Fenton. "I knew uncle Eden would go a fishing in Birch lake. Here are some splendid fish, I can tell you! The biggest pickerel we have had yet. How shall we cook them, uncle Eden!"

"Just as Esther chooses; but I think the quickest way; for I would like my supper."

And as this was the general feeling, no time was lost. The camp was the scene of a pleasant, soft little bustle for a while.

Fenton preparing the fish; the girls getting cups and saucers out, and setting plates and knives and forks ready; the fire crackling under the kettle, and then, the odours and savours of the broiling fish filling the air; while Esther turned and watched the gridiron, and Josie made the tea, and Mrs. Ponsonby cut the bread and butter. In the beauty and freshness of the sunset-time, the fish were served, and the little party gathered round them to their supper.

Somehow everybody was unconsciously sharp set that evening. Mr. Murray wanted his tea-cup filled oftener than usual; and for a while no talking could go on except the changes on—"Will you have a bit more?"—"And shall I fill your cup, aunt Patty?"—"and 'some bread, please.' At last, the children grew less ravenous, and Maggie got her tongue free. The first use of it was in telling Mr. Murray their history of the morning.

"Uncle Eden," she said wistfully in conclusion, "don't you think this gentleman was an angel?"

"Well, not exactly, Maggie."

"Don't you think God sent him to care care of us? I had been asking Him to send an angel."

"Then I have no doubt He did send an angel, Maggie; but most likely the angel brought your friend to your point of the hill."

"How?"

"I don't know how," said Mr. Murray, smiling; "that is hidden from me. But in a great many ways, by a great many means, I think, the angels endeavor to lead men to the work they ought to do, or the way they ought to go. I cannot tell how, little Maggie; because I am not an angel myself; but it is written, He maketh his angels winds; his ministers a flame of fire; so I suppose they use all sorts of natural things and forces to effect their purpose."

Maggie pondered this; but Fenton objected.

"It is all nonsense about her praying for an angel and the angel sending this man. Why, uncle Eden, he set out to come up the mountain soon after breakfast; hours and hours before Maggie was asking for somebody."

"That's the way unbelievers make themselves fools," said Mr. Murray, coolly; "thinking that beyond the range of their vision there can be nothing to be seen."

"Well, sir; it is very plain," said Fenton, stoutly.

"You do not know the Lord's promise. Before they call, I will answer; and while they are yet speaking, I will hear."

"What does it mean, uncle Eden?" said Maggie.

CARRIE'S FIRST CAMP-MEETING.

It was twenty years ago—and very unlike those that are held now—days. In those modern times, the first that you children usually hear about Camp-meetings, after they are announced some Sabbath from the pulpit, papa tells mamma next morning at the breakfast-table that he has hired a cottage at Hamilton, or Martha's Vineyard; or, supposing it to be the last-named place, the cottage may have been engaged the winter before, and in that case you have been enjoying the delightful sea-breeze, and sea-bathing all these long weeks previous to the opening of the meeting.

Early in the season, papa had cool straw mattresses set down for the floors; the different rooms were all fitted up appropriately; the long French windows were hung with muslin or Holland, and pictures hung upon the walls; while outside, swings, hammocks, and croquet sets are considered indispensable appendages to the cottage.

Down at the steamboat landing, a spacious, open horse-car awaits the disembarking passengers; the wharf is thronged with people; expressmen and hackmen are shouting as lustily as those in the depots in Boston and elsewhere; bands are playing, and gay, fashionably dressed promenaders are enjoying their after-dinner strolls upon the broad piazzas of the hotels near at hand. No one has anything to do, apparently, but to eat, drink, bathe, and be merry, the whole long summer through.

When the meetings commence, you rise in the morning, brush out your crimped dress as carefully and nicely as you would for Church of a Sabbath at home in the city; take your little Bible and hymn-book, and walk quietly along beside your parents, until you arrive at the stand. There, while you sit enjoying the cool, dry breeze that sweeps up from the blue sea beyond, a thousand voices thrill the air with "I love to tell the story," or the "Sweet By and Bye." Then a solemn hush falls upon the great congregation, and presently the clear, earnest tones of some eloquent preacher, speaking to the great Father above in behalf of the waiting people before him, wakens a fervent response from many hearts and voices. Then Dr. A—, or good Father B—, delivers a rousing exhortation, or relates an interesting experience. Others follow; another sweet hymn is sung, another prayer breathed to heaven; the benediction is reverently pronounced by some silver-haired father in Israel, and the multitude disperses.

You arrive at your "cottage by the sea," and find the table laid in the cool, shaded, dining-room, in quite as good style as at home (for Bridget and Annie came down with you). Your parents have brought friends home with them to dine. You listen respectfully while they discuss the sermon and remark upon the talents or merits of some particular minister over their dessert.

You join (though you may not quite understand what it is all about) in the laugh that arises from the witty sayings of some good brother; and by and by you and brother Fred slip out quietly for a game at croquet, to come hurrying in again with the first notes of the Chickering piano, that are wafted from the parlor window. With your cheeks rosy, and your eyes sparkling with a youthful excitement, you blend your sweet young voices with the others as they unite in enjoying a "good old-fashioned Methodist sing."

This all belongs to the camp-meeting of 1873. Now, children, let me tell you something about a camp-meeting which little Carrie Thorne attended the year she was ten years old; and that was in 1853.

She came home from a call upon one of her playmates one day, to find her mother very busy packing a large blue chest full of bed-clothes, and was informed by her elder sister, Mary, that they were getting ready to go to camp-meeting.

"Am I going, mamma?" she asked; and when told that she was going with them, she was delighted and flew around trying to make herself useful as possible. She helped pack the clean ticks, which her mother told her would be filled with straw to sleep upon, and also explained how they would be made up into beds on the ground, in tents such as soldiers sleep under. Carrie thought she should enjoy it very much. Then a number of clean, coarse gingham dresses, and a pair of heavy boots were packed in her mamma's own trunk. Those were for Carrie to wear in her rambles through the thorny vines and under-bush, and over the damp moss of the grove, in search of blueberries, scarlet partridge-plums, and young checkerberry leaves.

At last the baggage was all packed, strapped, and ready for the expressman; and before long the iron horse was speeding away over the rails, its cars loaded with passengers bound for the camp ground. They arrived there just at sunset, and found large farm-wagons, with boards put across for seats, the horses' heads profusely decorated with evergreen, waiting to carry people to and from the ground. Her father helped Carrie and her mamma into one of these, but meeting a number of old friends, concluded to accompany them himself on foot.

Carrie was very tired after her long ride in the cars; but she thought, as she came in sight of the long double range of snowy-white tents, on either side of the stand, each one inscribed with the name of its parish in beautiful evergreen letters above the door; the long wide row of wooden settees between; the funny little oil lamps fastened to the back of some of the tents; that a camp-meeting meant something very nice indeed.

She very much enjoyed bathing her face and hands in a tin basin that sat on a convenient stump, just outside the tent door, and also arranging her tumbled curls with the aid of a small glass that was hung upon the trunk of a pine tree near by. The tea tasted much nicer too, she thought, for being spread upon a rude pine table, out in the open air.

After tea, the chest was unpacked, the ticks taken out, and filled with

clean, sweet-smelling straw, and two neatly made beds ranged beside the long, white row already spread upon the ground in the tent.

By and by the children were undressed, and tucked into their peeped little nests, where they lay and peeped smilingly across to one another, and talked in whispers, while some of the women pinned shawls over their shoulders, and stepped out into neighboring tents, where prayer-meetings were being held, while others sat quietly talking in groups by the door; and our little Carrie, while listening to the murmur of their voices, and the singing in the different tents around her, fell fast asleep, and was only awakened by the clang of the rising bell next morning.

On the afternoon of the third day, a children's prayer-meeting was held, and Carrie and her mother joined the throng of parents and children that assembled together under heaven's own blue canopy, to hear of Him

INSURANCE DEPARTMENT.

NARRATED BY AN AGENT.

JACKSON, MICHIGAN, Sept., 1873.

Mr. Fitch, a farmer, in this neighborhood, talked with me several times about insuring his life, and finally decided to insure for \$5,000 in the Equitable Life Assurance Society, but said he should wait until after harvest before signing the application. One day in June he was in town, and being in a hurry to pass along a street, across which a freight train stood, he leaped up between the cars to pass through. At that instant the cars backed, throwing him under the wheels, where his body was completely cut in two. He put off his insurance too long!

In May, 1870, I induced Obed Hall to insure his life in the Equitable for \$4,000, for the benefit of his four daughters. Nearly three years after, he called at my office in perfect health, and said he wanted to discontinue his insurance. Fortunately for his family, I persuaded him not to do so, for ten days after that interview he dropped dead while at work. His four daughters were paid \$1,000 each by the Society.

A prominent physician, whom I had often talked with on the subject of life insurance, accosted me on the street one day in December, and said he had made up his mind to insure himself, and would have no other company but the Equitable. He asked me to call at his office, on a day which he named, and arrange for the insurance. When I called, he said he wanted to wait until after his January bills were paid. I called again, and several times after January, and each time was put off a little longer. He died suddenly in April without any insurance.

A. J. GOULD.

Business Notices.

Centaur Liniment.



The great discovery of the age. There is no pain which the Centaur Liniment will not relieve, no swelling which it will not subside, and no lameness which it will not cure. This is strong language, but it is true. It is no humbug. The recipe is printed around each bottle. A circular containing certificates of wonderful cures of rheumatism, neuralgia, lock-jaw, sprains, swellings, burns, scalds, caked-breasts, poisonous bites, frozen feet, corns, salt-rheum, ear-ache, etc., and the recipe of the Liniment will be sent gratis to any one. It is the most wonderful healing and pain-relieving agent the world has ever produced. It sells as no article ever before did, and it sells because it does just what it pretends to do. One bottle of the Centaur Liniment for animals (yellow wrapper) is worth a hundred dollars for sprained, strained or galled horses and mules, and for screw-worms in sheep. No family or stock-owner can afford to be without Centaur Liniment. Price, 50 cents; large bottles, \$1.00. J. B. ROSE & CO., 33 Broadway, New York.

Castoria is more than a substitute for Castor Oil. It is the only safe article in existence which is sure to regulate the bowels, cure wind-colic and produce natural sleep. It is pleasant to take. Children need not cry and mothers may sleep. 175

Best and Oldest Family Medicine.—*Sanford's Life Saver*—a purely vegetable cathartic and tonic—for Dyspepsia, Constipation, Indigestion, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. *Sanford's Life Saver*. 240 COW

E. D. SPEAR, M.D.,
THE OLD INDIAN DOCTOR,
SO MUCH CELEBRATED FOR HIS REMARKABLE CURES.
Office, 713 Washington Street, Boston.
Consultation free of charge. 238

DON'T THROW AWAY YOUR MONEY.—*Do the Public*.—For over 30 years Dr. Tobias' Venetian Liniment has been sold; every bottle has been warranted, and not one has been returned. Thousands of certificates of its wonderful curative properties can be seen at the Depot, 10 Park Place, New York, and more, than it is recommended for. It is perfectly safe to take internally. See each bottle. It cures Cholera, Croup, Dysentery, Colic, Sea Sickness, Chronic Rheumatism, Sprains, Old Sores, Cuts, etc. Depot, 10 Park Place, New York. 240 COW

The Secular World.

LATEST NEWS.

The new Jewish Temple at Cincinnati will be consecrated on Friday next.

The German occupation of French soil has ended.

The revenue from tobacco was \$3,400,000 last year.

The Minnesota farmer's convention Tuesday nominated a full State ticket.

A wet dock is the last contemplated Bangor improvement.

The Eastern Railroad Co. transported 5,200,000 passengers last year.

A fire at Louisville, Ky., Sunday morning, destroyed \$50,000 worth of property.

A terrific conflagration at Havana Saturday night, destroyed \$8,000,000 worth of property.

The Geneva award was settled last Friday. The amount of the final payment was \$1,000,000.

The Grand Trunk Railroad Co. are taking steps to enforce the liquor law among its employees.

A telegraphic cable is being laid between Lisbon and Rio Janeiro, making the fifth cable across the Atlantic.

Eighty million acres of territory, with 1,033,000 population, are tributary to the E. & N. A. Railroad.

Portland has twenty steamers connecting her with various places in and out of the State, besides the foreign steamships.

The American Public Health Association are to meet at New York, November 11.

The resignation of Postmaster Booth, of Brooklyn, was received at Washington, Friday.

Six hundred pilgrims left London September 2nd for Paray Le Monial. They were addressed by Archbishop Manning.

Victor Emmanuel leaves Rome about the middle of September, reaching Vienna on the 20th, and then goes to Berlin.

Mr. C. S. Hubbell, of Stratford, Conn., one of the most prominent pigeon dealers in the country, is to supply birds for the Graphic Balloon. The carriers cost \$100 each.

The balloon for the transatlantic voyage was ready to start on Wednesday, and was on Saturday exhibited to the public.

A barbecue and clambake are proposed as adjuncts of the Fitchburg Cattle Show, in place of the annual dinner.

The fur trade of Alaska is said to be worth millions of dollars per annum, and amounts to more than all the other resources.

The State Park commissioners of New York propose to buy up and keep the forests of the Adirondacks as a corrective of the rain fall and water supply of the Hudson River basin, about 1,730,000 acres.

The nineteenth annual gathering of the Evangelical Sabbath-schools of Massachusetts will be held in Worcester September 24 and 25.

Mr. Mori, late Japanese Minister to the United States, was warmly received by the Japanese authorities on his return home.

During July, England sent to Russia 21,224 tons of rails, and only 13,925 tons to this country. The star of British trade is making its way eastward.

Charles A. Lamont, a prominent New York broker, was killed Saturday morning by accidentally falling out of a window.

The Grand Trunk Railroad Company propose to put two lines of steamers, this Fall, between Portland and England, making three lines sailing from that port, next winter.

The Mansion House at Long Branch was sold Saturday afternoon for \$61,000. Mr. Thomas J. McCahill was the purchaser.

A Berlin dispatch says that the statement which recently appeared in American newspapers that Germany intends purchasing Lower California from Mexico, is without foundation.

Rev. Abraham Jaeger, the recently converted Rabbi, of Mobile, is appointed Assistant Professor of Hebrew in the Southern Baptist Theological Seminary at Greenville, S. C.

Manzi, a celebrated brigand in Southern Italy, has been captured by the police, and his band, which consisted of only nine persons, hunted down and exterminated.

Edward Moore, charged with the murder of his mother-in-law, Wurttemberg, committed suicide in the county jail at Corunna, Mich., Friday night.

The Secretary of War has issued orders that every deserter shall forfeit all pay and allowance due at the time of desertion.

Twelve cases of cholera are reported at Elizabethtown, Ind., a small village in Hendricks County. The people are much frightened and have sent to Indianapolis for aid.

Commissioner Douglass reports that the revenue from tobacco last year reaches \$3,400,000, \$1,000,000 in excess of the estimate made when the tax was reduced to twenty cents.

One Commissioner of Indian Affairs denies the report that supplies of inferior quality are forced upon the Indian agents in Arizona by outside pressure and at exorbitant prices.

The Democratic State Convention of Texas have constructed their platform; free schools, encouragement of railroad companies and personal freedom are among the planks.

Dr. Edward Eggleston is at work upon a new story to be called "The Circuit Preacher: a tale of the Heroic Age."

The late Rev. Dr. Todd bequeathed his whole estate to his wife, believing that she has the interests of all the children at heart. He died worth about \$15,000.

The will of the late Frank Skinner of New York gives \$2,000 each to the Missionary Church Extension and the Freedman's Aid societies of the Methodist Episcopal Church.

The astronomical observations made at Sherman during the last summer, proved that at this elevation (8,300 feet above the level of the sea), a telescope of 9.4 inches aperture was as effective as one 12 inches at the sea-level.

The British fleet in Spanish waters, already very large, has been recently augmented by the *Devastation*, *Agincourt*, *Sultan* and *Northumberland*, four of England's most powerful iron-clads.

There are 800,000 persons in Wales who know only the Welsh language, and Mr. Gladstone, in a recent speech, advised the people to learn their children to speak English, the common language of the United Kingdom.

The Union Pacific Railroad Company sold during July, 1873, 20,599 acres of land, averaging \$6 73 2-10 per acre, amounting to \$138,677 23. Sales averaged 108 acres to each purchaser. Total sales to August 1, 1873, 756,644 acres, average \$4.37 5-10 per acre, amounting to \$3,310,495 59-100.

Victoria Woodhull's lecture so disgusted the people of New Albany, Ind., that in order to suppress her, steps were taken to arrest her on a charge of open adultery with Col. Blood. A warrant placed in the hands of a constable, but she left town before it could be served.

A part of the Yale College expedition has arrived at Salt Lake from Wyoming Territory, and will examine the leading mining districts. The party had a prolonged and severe combat with a grizzly bear in Minto Mountains. After many escapes and serious injuries to the guide, the bear was finally killed. No others are being hunted.

News has been received from the Junia, comprising some account of her cruise in search of the *Polaris*. Nothing has been heard of the missing vessel.

The executive committee of the State Temperance Alliance refuse to come out in favor of Butler, in spite of the efforts of Samuel Colley, chairman of the sub-committee on the campaign.

The *London Daily Telegraph* has ordered ten of Hoe's improved "perfecting" printing machines, each of which will be able to turn out 22,000 perfect sheets per hour.

The railway recently opened in Japan is described as "flourishing." The receipts for the week ending April 13th were nearly \$11,000, and the number of passengers carried was 33,943.

The sentences of the Modoc prisoners have been approved by the President and Secretary of War, and they will be hanged October 3.

Oakes Ames's brother and executor says that his estate will not settle more than \$2,000,000, or about one-third what was estimated at his death. The net result of all his Pacific Railroad operations and speculations turns out a positive loss.

There were 134,393 tons of rail exported from Great Britain to the United States in seven months, and 300,316 tons in the same period in 1872, and 287,169 tons in 1871.

The exports of pig iron from Great Britain to the United States during the seven months ending July aggregated 71,168 tons, compared with 141,823 tons in corresponding period in 1872, and 104,373 tons in 1871.

The consolidation of the Eastern and Maine Central with the E. & N. A. Railroad and the Inter-colonial road, necessitates a bridge 1,300 feet long across the St. John River, costing \$600,000.

Georgia farmers appear at last to have heeded the counsel so often given to planters in the cotton States, to grow their own corn. This year 1,702,169 acres were planted in cotton, and 1,791,468 acres in corn, showing a difference in favor of the latter; and there are besides over 1,000,000 acres planted with other corn.

In the Supreme Judicial Court for Hillsborough County, now in session at Nashua, the Grand Jury have found indictments in eighty-nine criminal cases. Sixty are for violating the liquor law, of which number forty-three are Nashua cases.

Bishop Simpson has been at Clifton Spa, N. Y. A letter from there, Aug. 25, says his health was rapidly improving, that he was looking quite well, and had addressed the Church at a Friday evening service. We learn also that Bishop Jones is improving.

Rev. William Arthur, who had hoped to attend the session of the Evangelical Alliance in this country, will be prevented from coming by feeble health. This will greatly disappoint his many friends here, who had hoped to greet him again among us.

Among the exhibitors taking prizes at the Vienna Exposition are S. S. White, of Philadelphia, for dentists' instruments, John Stephenson for street-cars, and E. Remington, of Ilion, N. Y., for rifles—all prominent Methodists.

Collector Russell of Boston, suggested to the Treasury Department that revenue duty be sent to Cape Breton to assist shipping disabled by the late storm. Secretary Richardson assigns the Mahoning, Captain Barr, for the service, and that vessel will leave at once.

A Washington dispatch says that the suits to be brought against the owners and officers of the *Wawaset* are likely to bring on an investigation before a jury, which it is claimed, will produce a different result from that before the Steamboat Inspector. It is openly asserted that the report in the case is not sustained by evidence.

A Kingston, N. Y. dispatch says that a stranger has been identified by a lady, residing near Aca, Green county, as Bender, the Kansas murderer. He stopped at the house for something to eat, and when asked his name was Bender, hastily left for the mountains. The mountains are now being searched.

Says the *Central Advocate*: "Bishop Bowman on Sunday, August 3, at Katamaw, Mich., succeeded in relieving the church there from an old and embarrassing debt. On the 10th, with Dr. Ives, he did a grand work at Marquette. A \$30,000 church had been built with not half the money subscribed, and the subscription reached the sum of \$121,000.

On the Chicago District during the last four years twenty-three new Methodist Episcopal churches have been built; \$600,000 raised for church building. Four years ago, when the present Presiding Elder, Dr. W. C. Dandy, took charge of the District, there were twenty-seven appointments; he now leaves it with fifty.

The Crow Indians living on a reservation on the Yellowstone River, are to exchange their present location for a much smaller one on the Missouri River. This will open more than 6,250,000 acres, traversed almost entirely by the Northern Pacific Railroad. The treaty will come before the Senate next winter for ratification or rejection.

It is now necessary on the part of all persons acquiring government land to stipulate that at least ten per cent. of it shall be kept as woodland. If it is prairie land that much must be planted with trees, otherwise at the end of three years it will be declared forfeited.

A party of Boston gentlemen, having organized a stock company, have purchased a place at Portsmouth, N. H., known as Wallace Lands (one of the finest locations on the coast), and a farm adjoining, on which to erect a hotel for next season. This will make the fourth new hotel contemplated in that vicinity.

The Methodists in the vicinity of New York Avenue, Brooklyn, have just purchased the Protestant Episcopal Church, corner of New York Avenue and Herkimer Street, and will soon open it. The edifice is well located, in good condition, and meets a want long felt in that vicinity.

Mail advices from London state that the Oriental Topographical Corps of New York during the recent explorations in Palestine, began a system of fortification, and fruitless planning which promises to result in the felling out of several hundred thousand trees annually.

Official information received from Japan represents that Mr. Mori, late Japanese Minister to the country, had a very warm and cordial reception by the Japanese authorities upon his arrival home, and that the report that he was in disgrace, and would not in future be allowed to hold any official position of honor, is entirely untrue, and was put in circulation by his enemies for some unexplained reason.

Further damage to the crops and shipping is reported from Nova Scotia. It is estimated that thirty vessels, with all hands, were lost in North Bay alone; of this number the names only of three American schooners have been ascertained; they are the J. G. Starr, Charles C. Doane and Carrie E. Rich; the loss of property on shore is immense. In Cape Breton the farmers who lost their crops, have had difficulty in saving their crops. It is feared there will be starvation among the fishermen, and probably even among the farmers who sustained heavy losses by the gale there will be great suffering.

The representatives of Catholic schools in New York have been called upon to show reason why they should not be excluded from further grants from the school funds, under the law forbidding grants to denominational schools.

Cleopatra's Needle is a solid obelisk of red granite, cut from top to bottom with symbolic characters. Its mate was discovered about 90 years ago, and both brought over 100 miles from the city of On, the great university of ancient Egypt, where Moses was educated. How such masses were transported such a distance—through loose and yielding sand—cannot be explained. At the same time engineers accomplished the feat. One was presented by Mahomed Ali to the English government, but after some months of effort British artisans failed to raise it, and the vessel detailed for conveying it to London returned without a cargo.

VIENNA PREMIUMS AND SEWING MACHINES.

We copy the following from the *New York Herald* of August 12th:

THE REGION OF THE SEWING MACHINES.

If Dante had been gifted with the spirit of prophecy, he would have set apart a region in his *Inferno* to illustrate the rivalries and emotions of the sewing machine manufacturers of the United States. The conflicts, the misunderstandings, the ambitions, the yearnings for approbation and notoriety, the odd, incessant efforts to win medals of progress and renown and merit and honor, which inspire the gentlemen who manage this industry, have given constant motion and life to the American department. So when His Majesty came into the sewing machine department every effort was made by our Commissioners to introduce him to each special machine and explain its peculiar qualities. Let me give you a list of the machines in the catalogue, so you may know what His Majesty was asked to do. First, the Howe Machine Company, New York; then the Singer Manufacturing Company, New York; the Whitney Sewing Machine, Paterson, N. J.; the Wheeler & Wilson Sewing Machine Company, New York; the Wilson Sewing Machine Company, Cleveland, Ohio; the Wilcox and Gibbs Sewing Machine Manufacturing Company, New York; Ezra Morrill & Co., Derby Line, Vt.; George N. Bacon & Co., London, England; the Weed Sewing Machine Company, Hartford, with the patent effective stop motion of Fairchild's attachment; the Secor Sewing Machine Company, New York; the Mackay Sole and Shoe Machine. Cambridge; the Universal Feed Sewing Machine Company. Every exhibitor expected a special visit from the Emperor, and His Majesty with patience and courtesy that should be commended, endeavored to visit them all.

After waiting a few minutes to comprehend the explanations made to him of the advance of the industry so largely represented in America, the Emperor continued his tour of the other departments, especially inquiring of his attendants what different principles were presented by each separate machine, in what respect one machine differed from the other—all of which was explained to him, ESPECIALLY THE NEW PRINCIPLE OF THE PATENT STOP, OR THE APPLICATION INVENTED BY MR. FAIRCHILD, AND NOW OWNED BY THE WEED MACHINE CO., BY WHICH THE ACTION OF THE NEEDLE IS ARRESTED BY THE PRESSURE OF A SPRING WITHOUT STOPPING THE MOTION OF THE WHEEL.

In the *New York Herald* of August 19th we find awards were made as follows:

To the Wilson Sewing Machines of Cleveland.

Elias Howe Sewing Machine Company, FOR SEWING AND STITCHING.

Wilcox & Gibbs Sewing Machine Company of New York (for BEST SINGLE THREAD SEWING MACHINE).

The Weed Sewing Machine Company, (for BEST STOP MOTION APPLIED TO SEWING MACHINE TREADLES).

The Wilson Sewing Machine Company being the only exhibitor that received a grand prize medal for the best Sewing Machine, and medals of honor.

VEGETINE purifies the blood, renovates and invigorates the whole system. Its medicinal properties are Alternative, Tonic, Solvent and Diuretic.

About 25,000 spools of the Eureka Machine Twist are manufactured every day. Still the supply is inadequate, and the manufacturers are obliged to increase their facilities.

CHILBLAINS.—Prof. Anderson's Dermator is a certain cure every time for Chilblains. The proprietors will warrant a cure in all cases when the Dermator is applied freely according to directions.

See advertisement in another column.

A GREAT CHANGE has lately taken place in the public sentiment in reference to the possibility of curing Hernia. The new Elastic Truss retains the rupture absolutely at all times, is worn with perfect ease night and day till a cure is effected. Sold at moderate price, and sent by mail to all parts of the country by The Elastic Truss Co., No. 683 Broadway N. Y. City, who send Circulars free.

Blessed are they who seek relief from "Liver complaint," "Biliousness," "Bad Blood," Pimples, Blisters, Eruptions, Rough Skin, Salt Rheum, Erysipelas and Scrofulous diseases by the use of Dr. Pierce's Alt. Ext. or Golden Medical Discovery, for they shall be happy in knowing that the cure is complete. Sold by Druggists.

The Advertisement of the New England Conservatory of Music to be found in our educational column, is full of interest to all who desire to secure a thorough musical education on the most favorable terms. Its corps of teachers is unsurpassed, if indeed equaled by that of any like institution, at least in this country, while its widely known director, Prof. Eben Tourjee, is too well known to our readers to need any commendation at our hands.

Don't let your children spend money for trash, but let them get a game of *Avilude*. If the pictures and descriptions comprising this game were in book form, they would cost many times the price of the game. Sent post-paid, on receipt of seventy-five cents, by West & Lee, Worcester, Mass.

"Must have a large sale, and deserves it, too."—*Harper's Weekly*.

COLGATE & Co's new perfume for handkerchief, "CASHMERE Bouquet," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is universally popular.

NOTICE TO INVESTORS.

The attention of the investing public is called to the limited remainder of the NORTHERN PACIFIC RAILROAD SEVEN-THIRTY LOAN. The unpaid balance will soon be absorbed by current sales, after which the Company has resolved to issue only six per cent. bonds.

There are now more than 500 miles of the Road in regular operation, with a growing traffic; surveys and construction are progressing satisfactorily; the survey prosecuted the present season in connection with the Stanley military expedition, has resulted in the location of an excellent line through Western Dakota and Eastern Montana, and the Company has advertised for proposals for grading and bridging the Yellowstone Division, extending 205 miles from Bismarck, at the crossing of the Missouri river, to the crossing of the Yellowstone in Montana. The Company's lands (amounting to more than 20,000 acres per mile of Road) are selling to settlers at an average price of nearly six dollars per acre, and the proceeds of land sales constitute a Sinking Fund for the repurchase and cancellation of first mortgage bonds.

The Company's seven and three-tenths per cent. gold bonds, the last of which are now offered, yield nearly 8½ per cent. per annum at the present price of gold.

All marketable securities are received in exchange at current rates, and full information furnished on inquiry.

Bonds for sale by Banks and Bankers generally.

JAY COOKE & CO.,

New York, Philadelphia and Washington.

BREWSTER, SWEET & CO.,

General Agents, Boston, Mass.

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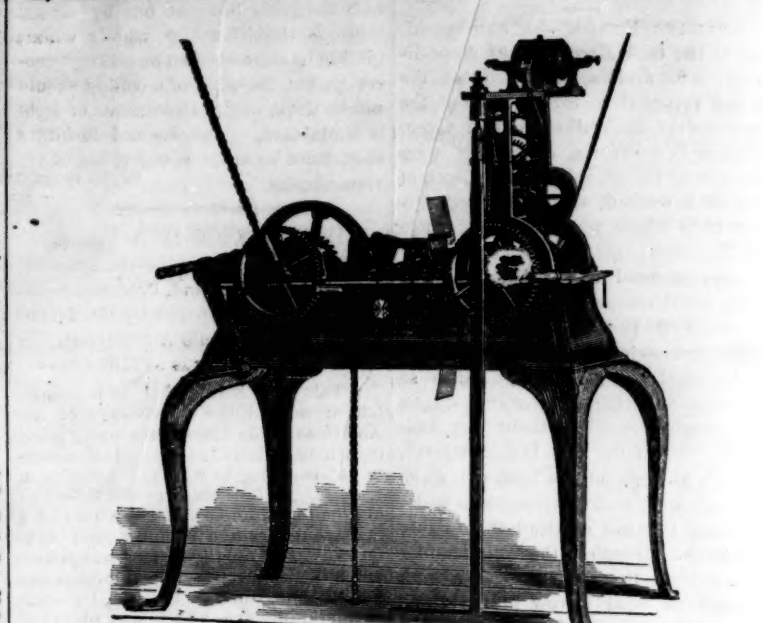
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